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Canadian Publication  
Mail Product  
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No. 0467057

Volume 12, Number 4  
April, 1995  
ISSN #08294135

PUBLISHER-EDITOR: Dave Moser  
ASSOCIATE-EDITOR: Deborah Moser

ADVERTISING: Jan Drew, Larry Shenker,  
Mack McGill, Jerry Reeder, Gail Chouinard

CUSTOMER RELATIONS: Terry Thrasher

Alberta Native News is published monthly for distribution to Native Bands and Metis Settlements across Alberta, Saskatchewan, Manitoba, Ontario, the Yukon and Northwest Territories.

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## AFN harshly criticizes gov't agenda

by Art Babych

The federal government is trying to reverse history through a "secret agenda" on the implementation of Native self-government, says Ovide Mercredi, national chief of the Assembly of First Nations.

Mercredi called a news conference March 22 to release a document which, he said, shows the government is trying to "undo the progress we made in the Charlottetown Accord."

"This document is a total disgrace and represents what the promises of a political party are worth once it is in power," he said. It represents a complete reversal on the Red Book promises and a cynical exploitation of the government's current standings in opinion polls.

Mercredi said that since the 1993 election, the federal government "has played upon Canadian fears and prejudices and are today ready to use them against Canada's most oppressed group."

The AFN chief said the document, described by Indian Affairs Minister Ron Irwin as nothing more than "talking points," was being circulated only to selected people and not to elected Native leaders.

He said the document "rejects flatly" any constitutional changes to recognize Aboriginal rights and makes all Aboriginal peoples subject to federal and provincial areas of responsibility.

"It imposes negotiated settlements as the only means to arrive at self-government rights and makes the judicial system the final enforcer of this process."

Mercredi said the document also reveals that the funding mechanism should be made dependent on social and fiscal priorities of the federal and provincial governments while "Aboriginal governments will be expected to raise their own revenues."

He called the proposal "incredible" and said that "whenever Aboriginal peoples have tried to raise revenues, the Indian Act and federal and provincial legislations have always stepped in to stop the initiatives."

The document explains the government's "constant refusal" to meet with Aboriginal leaders, said Mercredi. "I will not tolerate this government's plan of action," he added. "I will fight these plans on every forum that is available on the national and international stage."

Irwin denied the charge that the government has been secretive. "I've talked to about 60 or 70 chiefs, elders and approximately half of the provincial governments across the country."

The minister said he was looking for a consensus for a starting document on Native self-government, "but he is not in a position to make any recommendations to cabinet."



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# Royal Commission calls for treaty making

by Art Babych

"We propose the federal government adopt a new approach to its comprehensive claims negotiations with Aboriginal peoples—one based on co-existence and mutual recognition of rights rather than the extinguishment of rights," Georges Erasmus, Co-Chair of the Royal Commission on Aboriginal Peoples said at a press conference called to announce the release of the Commission's report, entitled *Treaty Making in the Spirit of Co-Existence: An Alternative to Extinguishment*.

"We are issuing this report now because the extinguishment of Aboriginal rights has become a major stumbling block in the creation of a new relationship between Aboriginal and non-Aboriginal people," stated René Dussault, Commission Co-Chair.

The federal government's current position is that an Aboriginal nation cannot come to the negotiating table to conclude a comprehensive land agreement until it has first indicated its willingness to agree to at least a partial, if not a blanket, exchange of its Aboriginal land rights in return for rights specified in the agreement.

For Aboriginal peoples, this surrender of their relationship with their traditional lands in exchange for a grant from the Crown is a violation of their sense of identity and continuity as a people. For governments, the surrender has been viewed as a necessary step to ensure the clarity and certainty needed to exercise its responsibilities. Governments have also refused to include self-government negotiations in the discussions of land claims.

The report states that, despite the fact that Aboriginal land rights have been constitutionally protected since 1982, the government has continued to use its negotiating leverage to try to have them extinguished. This course of action would appear to be incompatible with the Crown's fiduciary obligation, an obligation that the Supreme Court has ruled is owed to Aboriginal



peoples. It certainly denies the spirit, if not the letter, of the *Royal Proclamation of 1763*, a document that the government says provides the foundation for its treaty relations with Aboriginal peoples.

Under the Commission's proposal, any Aboriginal right that was unrecognized by the agreement, could not be exercised at the expense of rights protected in the agreement. Provision would be made to open the agreement in the event of a major court decision that altered rights covered in such a way that the agreement as originally negotiated deprived one of the parties of significant benefits. Third party interests would, however, be protected.

The proposed alternative does not sacrifice Aboriginal relationships with the land in the name of clarity and certainty. In fact, it provides a mechanism for comprehensive claims agreements that establish a continuing relationship based on mutual respect.

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ships with land and systems of governance, a comprehensive agreement can enable an Aboriginal nation to obtain greater control over its identity and future.



The Saulty Dene and Metis Comprehensive Land Claim Agreement was signed by Fort Norman (Tulit) by the Saulty Tribal Council and the Government of Canada on September 26, 1993. The Saulty Agreement includes the five communities of Colville Lake, Fort Good Hope, Norman Wells, Fort Norman and Déline (formerly Fort Franklin) in the Northwest Territories.

The Saulty Enrolment Board was established as part of the Comprehensive Land Claim Agreement and its purpose is to enroll all eligible participants in the claim.

You are eligible to enroll in the Saulty Claim if you are a Canadian citizen and a Saulty Dene or Metis.

For further information on eligibility or for applications forms, contact:

Ray Dussault, Enrolment Coordinator  
Saulty Enrolment Board  
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# Daishowa protesters mount legal defence

Accusing Daishowa of trying to "prevent effective public debate on the morality of their actions", the Friends of the Lubicon recently filed a defence against an application by Daishowa Inc. to obtain an injunction in Ontario courts to shut down a three year-old boycott campaign against Daishowa products. Daishowa Inc. is a part of the Daishowa group of companies (owned by the Japanese paper giant Daishowa Paper Manufacturing Company) who are the focus of a campaign to prevent Daishowa from acting on a license to clear-cut on contested Native lands in northern Alberta.

The defendants, all volunteers with a Toronto support group for the Lubicon Lake Cree Nation of northern Alberta, filed a defence which claims that their activities "have been critical to the fact that Daishowa is not logging on unceded Lubicon territory." They state that "Daishowa is seeking the injunction in this proceeding at this time as Daishowa intends to resume logging activities on unceded Lubicon territory and wishes to do so with an injunction in place that will prevent effective public debate on the morality of their actions."

The Friends of the Lubicon add that "such an injunction would prevent them from publicly, peacefully and effectively expressing their opposition to Daishowa's activities thereby denying them their fundamental right and freedom to express themselves on a matter of public interest and concern."

The Daishowa boycott was initiated to support the Lubicon Nation in 1991. The Lubicon people want Daishowa to make a clear, firm and unequivocal commitment not to cut or to buy wood cut on unceded Lubicon territories until a land rights settlement is reached with the government and a harvesting agreement negotiated



which respects Lubicon wildlife and environmental concerns. Daishowa was granted rights to clear cut almost the entire 10,000 square kilometres unceded Lubicon territory in northern Alberta by the provincial government. The Lubicon have been fighting to obtain a land rights settlement for over 50 years and have seen their community devastated by the effects of massive oil and gas development in their territory. The Lubicon see the potential clear-cut logging as the final stage in the destruction of the Lubicon society.

Daishowa claims the boycott, which con-

vinced 47 companies representing over 4,300 retail outlets in Canada to choose alternative suppliers for their paper products, has cost Daishowa over \$5 million in damages over three years and is currently costing them approximately \$3 million a year.

Affidavits from Lubicon Chief Bernard Ominayak and Alberta anthropologist Joan Ryan have also been submitted to support the Friends of the Lubicon. They are expected to be called for cross examination in early April in Toronto. The injunction application will be heard at Osgoode Hall from April 26 to 28, 1995, in Ontario General Court.

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# Native vets deserve apology

by Art Babyeh

A Senate committee says Canada should apologize to Aboriginal veterans for the "inequities and insensitive" treatment they experienced after their return from the World Wars and the Korean War.

The report of the Standing Committee on Aboriginal Peoples, released March 29, also said the federal government on behalf of all Canadians, should "recognize the special contributions of Aboriginal veterans" during the wars.

The committee said that although exact figures are not available, "thousands" of Aboriginal men and women voluntarily enlisted in the wars.

"Aboriginal communities across Canada gave willingly of their resources, and supported the war efforts both at home and abroad," it noted.

As well, the committee said Aboriginal people "served with pride and distinction, and hundreds gave their lives in the name of freedom."

While Aboriginal war veterans spoke positively about the treatment they received in the armed forces, once the fighting was over it was a different story, said the report of the committee, which conducted hearings across Canada over the past year.

"An undercurrent of discontent emerged soon after World War I and continued following World War II and the Korean War," it said.

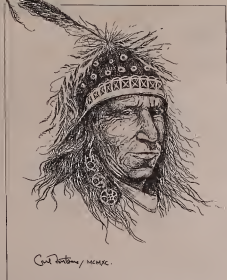
Having served their country "with honour" in war, the report stated, Aboriginal veterans returned to a society that had not changed, and "where intolerance and prejudice were still the order of the day."

The committee cited testimony from several Aboriginal veterans, including Andrew George:

"One day back in Canada my buddies took me down to a hotel. I had been a soldier for one year and I had on my uniform. I went into the hotel with them and sat down and they would not serve me because I was an Indian. The law at the time was that they were not supposed to serve an Indian. Just think, I was a soldier."

Another Aboriginal war veteran, Noel Knockwood, told the committee that after the war "We were forced to live on reserves and our movements were restricted. But the supreme sacrifice our warriors made was death. Today, some of our veterans receive no praise, recognition or honour."

Former Aboriginal veterans groups have formed over the past 15 years



to deal with specific grievances. The complaints include questions of enfranchisement of status Indians, the administration of veterans' benefits and the equity of benefits.

The committee noted that Aboriginal veterans organizations have launched several efforts to document their grievances, but still, "the treatment of Aboriginal veterans remains an unresolved issue."

As well as an apology and recognition, the Senate committee recommended:

- a formal role for Aboriginal veterans at national Remembrance Day ceremonies;
- fair representation of Aboriginal veterans in the selection of veterans to participate in commemorative ceremonies in Canada and abroad;
- establishment of a scholarship foundation in memory of Aboriginal soldiers;

• new procedures by the Department of Veterans Affairs to reach out to Aboriginal veterans;

• appointment of an ombudsman to provide "quick" intervention on behalf of Aboriginal veterans;

• prompt attention to improving the living conditions of Aboriginal veterans;

• funding for the National Aboriginal Veterans Association and other Aboriginal veterans groups.

The federal government has said it is studying the report before responding to it.



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## Speaking Out Looking at the whole picture

by Lloyd Rick Milton

In recent years, major developments have taken place in the small B.C. community of Gitanyow. Many new houses were erected throughout the community. A new subdivision was constructed to accommodate the growing population. A new school was built because of the growing number of children. And a very beautiful gymnasium was constructed to meet the growing needs of the community. With all these developments in place, it might seem that Gitanyow is a thriving community with a sustaining economic base.

Unfortunately, the opposite holds true. There is a very high rate of unemployment. Community involvement in community events (aside from bingo) is very rare among the people. There is a constant power struggle among the local politicians. Many families remain sceptical about the quality of education that is offered at the newly built elementary-secondary school. Drug and alcohol abuse is an ongoing problem among the young adults. Housing disbursements have been totally inadequate to the point where some residents of Gitanyow are presently living in homes that would not pass any health inspection. And the people of Gitanyow have lost all trust toward their elected leaders and hereditary chiefs.

Gitanyow is just one of many communities across North America that have such problems.

Why do these problems exist? Is it a question of leadership? Do we blame the government for the ongoing misery that the Aboriginal people have

been experiencing? Or do we blame our own leaders for not adjusting well enough in adopting the European style of leadership?

The "effects" of the "Reserve System" and the "implementation" of the Indian Act have undoubtedly taken their toll among the general population of Native people. The secure feeling of community has vanished. We almost never know which way to turn when it is time to vote for our next "term leaders". "Economic Development Opportunities" have been very limited especially in rural areas. Our white neighbours who surround our "meagre reserves" have little or no respect for First Nations peoples who reside on these reserves possibly because of the little or no participation in the local economy.

Of course racism plays a large part in our limited opportunities, but we can't dwell on this side of the problem simply because mainstream society will not admit to it. And because of our perseverance, we have overcome this cornerstone that has been hidden in the white man's closet ever since European colonization.

Many Native communities across North America have been affected by band administration corruption. Some Native leaders have had criminal charges laid against them, and some of them have even been convicted of these fraudulent crimes. This means that Native band administrations do not have any kind of security system that would protect them from fraudulent activities. It would be ignorant of us if we did not say that fraudulent activity is always possible.

It is an unfortunate fact that some of our leaders work in our band administration offices for personal financial gain, but the problem can't be ignored. Our band administration policies

Continued on Page 21

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# Metis have a future in U.S.

by John Copley



Metis Nation of Canada (MNC) leader, Gerald Morin was in Edmonton earlier this year to attend a special meeting being held by the provincial organization.

In front of an Edmonton Inn gathering of more than 700, Morin spoke about his recent trip to Sudbury, Ontario, where he had attended a public forum that dealt with a variety of issues concerning Native people.

"It was a truly wonderful experience," he said. "There was much discussion on rights and self-determination. It was a real learning experience and I believe a new awareness was created in the non-Native community."

Morin said that his group was received "very positively—we had a chance to really talk." And before he left Sudbury, Morin had been assured that he should need help all he has to do is ask. He said that "tremendous progress is being

made in Ontario" where there is both talk and action and a "direction that is positive for Nation building and for contributing and playing a key part in Canada's future."

On the international scheme of things, Morin believes that Canada is becoming known as the "new South Africa" because "here in Canada we are among the most discriminated against people in the world." But he adds, with "a people that will work in a united effort for a common goal, we can help bring an end to these injustices" and take "our rightful place in this land."

And perhaps not just in this land. "We have many brothers and sisters who live just to the south of us," said Morin, adding that at one time the two lands were the same for people of Aboriginal ancestry. He went on to speak about the United States Indian and told the crowd that "our brothers in states that include Montana, North Dakota, Minnesota and Michigan—they are eager to establish themselves and have shown a great deal of interest in the Metis movement here in Canada."

In the USA the only people officially recognized as Indians live on reserve land and Morin says the growing interest by the Metis in America about the Canadian system, will be met with outstretched arms.

"They want us to meet with them. They want us to work with them to promote interest in the United States. Metis living in the states are not landless immigrants. They know that they are part of a bigger Nation—and that Nation is right here."

Morin said that the US Embassy in Ottawa would be notified and told of the plan before any trips were scheduled.

The MNC President also expounded on the lack of character of some government personnel who "display negative attitudes and are often condescending to our views and our requests. Discrimination has shown itself many times in dealings with both the provincial and federal governments."

He urged Metis everywhere to unite and "to cease and desist all the internal fighting" that is helping to "keep our goals" at bay.

"It is not other Metis that are our enemy," he exclaimed. "There are others who would like to see us remain where we are—there are many

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## DIRECTOR, OFFICE OF FIRST NATIONS PROGRAMMES

The University of Northern British Columbia is a new Canadian university which opened in September, 1994. UNBC has a regional mandate to serve the northern two thirds of the Province, with regional offices in Prince Rupert, Fort St. John and Quesnet, and a main campus located in Prince George (population 72,000). We are currently seeking an accomplished professional to assume a key role within our academic team.

The Director of the Office of First Nations Programmes is a critical link between the University and First Nations. The Director will advise the President and university groups and committees on First Nations Studies and on services to First Nations students at UNBC, and will provide one of the major channels for First Nations to communicate with the University and meet their post-secondary educational goals. The Director is accountable to inform First Nations about initiatives and opportunities at the University and to help ensure that their perspectives are respected in all aspects of the functioning of the institution. The Director will also work to make a University environment that is conducive to the participation of First Nations people, will help increase access to the University for First Nations students, work to maximize retention rates for enrolled First Nations students and encourage First Nations scholarships at the University.

Importantly, the Director will contribute to the goals of the University by coordinating all of the efforts of the University of Northern British Columbia in relation to its First Nations mandate. The Director will report to the Vice-President, Academic, and will also cooperate with the Chair of the academic programme in First Nations Studies and other faculty involved in teaching research related to First Nations issues throughout the University.

You are an energetic, imaginative and adaptable individual with a mix of experience and expertise. You will have a university degree or will be expected to complete a graduate degree within the first four years in this position. Previous experience working in a university and/or First Nations environment, especially in an administrative role, is highly desirable. Knowledgeable of First Nations groups and issues, particularly relating to education, you are ideally familiar with one of the languages of the First Nations of northern British Columbia and have long-term knowledge of the region. You must be able to work in the full range of intercultural contexts represented by the First Nations in the region in a sensitive and appropriate manner. Extensive travel throughout northern BC will be an integral part of your role. You possess the managerial skills essential to the supervision of the staff of the Office of First Nations Programming and to administrate the First Nations Centre.

This position is currently held by Dr. Jim McDonald who will continue at UNBC in the role of Chair of the academic programme in First Nations Studies. If you wish to discuss the scope and responsibilities of the position of Director with Dr. McDonald, please feel free to contact him at (604) 960-5517.

Applications, accompanied by a curriculum vitae and the names of at least three references will be received until the position is filled. Priority will be given to applications received before May 30, 1995. Please forward your application to: **Director of Human Resources, University of Northern British Columbia, 3333 University Way, Prince George, BC V2N 4Z9. Fax (604) 960-5655. email: rachol@unbc.bc.ca**

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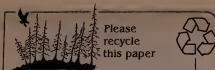
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# NEWS BRIEFS

## Irwin clarifies position on Mohawk Casino

Indian Affairs Minister Ron Irwin says he won't override the decision of the Quebec government on an attempt by Mohawks on the Kanatahsake Reserve to build a casino. His comments to newspaper reporters came in explaining a remark he made in the House of Commons that "What is clear is this does not fall under the jurisdiction of Quebec." Irwin said the remark didn't indicate that he planned to override the authority of the Quebec government but that he was referring to the fact casinos come under the Criminal Code, a federal responsibility. Mohawk Grand Chief Jerry Peltier is seeking federal government approval for the casino, expected to cost \$189 million.

## Susan Aglukark double winner

Popular Inuk singer Susan Aglukark was a double winner at the recent Juno Awards for Canadian music excellence.

Aglukark won awards for best solo artist and best music of Aboriginal Canadian recording. The Juno awards were in addition to the rising star trophy Aglukark received at last year's Country Music Awards and her 1994 National Aboriginal Achievement Award.



## Peace River Aboriginal Youth Conference upcoming

A casual remark by a parent at a Native Education meeting at Glenmary School led to the planning of the first Aboriginal Youth Conference to be held in Peace River. It promises to be a wonderful day with many sessions of interest to everyone. The day, May 19, 1995, will begin with Opening Ceremonies at 9:00 a.m. followed by six forty-five minute sessions. Up to 250 delegates have 16 different sessions to choose from, ranging from Spirituality and Self-Awareness to making bannock and modelling. Several Cross-Cultural sessions have been planned at the request of local business people.

While the name implies a conference for young people, it has evolved into a day of interest to adults as well. Several sessions have been planned for professionals working with youth, as well as the general public. The registration fee of \$20.00 includes lunch, supper, the sessions, and a dance in the evening. The daytime activities will be held at the North Peace Conference Centre, while the evening feast and dance will be at Glenmary School.

Registration forms and programs may be obtained by contacting Noel Cairney at (403) 624-3956 or fax (403) 624-1154. Registration will be limited to the first 250 delegates so please register early.

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# Native Education

## RCMP and Nechi join in school program

by John Copley

In 1989 the Royal Canadian Mounted Police (RCMP) got together with the Nova Scotia Commission on Drug Dependency and formed the Police Assisting Community Education (PACE) program. Not unlike the Alberta Alcohol and Drug Abuse Commission (AADAC) programs in Alberta, PACE was designed to bring information into the schools so that youngsters could learn more about policing services, as well as how to develop positive habits and how to find alternatives to drugs, alcohol, cigarettes and the like. The program lacked only one thing. There was no specific area geared to the needs of Canada's Native population.

This is no longer the case. The format of the program has changed as a result of the recent commencement of the Aboriginal Shield Program (ASP)—a joint venture that was developed by the RCMP and the Nechi Institute on Alcohol and Drug Education.

Nechi Assistant Director, Murray Sillito, also the Program Development Manager for ASP, has been with the program since the earliest stages of development and says there's nothing else like it.

"The Aboriginal Shield program," says Sillito, "is unique. Some of the ideas come from the PACE program, but we have created an entirely new content. The program is especially suited for Aboriginal students and is designed to enhance and encourage the interaction between police, students and schools."

This type of program has been long needed, added Sillito, saying "there has been too much abuse and not enough education, but this program has the chance to bring about change."

Sgt. Rod Beck is the RCMP's Drug Awareness Coordinator for Alberta and he agrees that the new program has great possibilities—if properly presented into the communities by those who participate in the training courses.



"I've been to a couple of hundred training courses in my career," said Beck, "but the two Aboriginal Shield Programs I participated in really stand out as being among the very best."

Beck says the training courses have been "overwhelming and very special" to everyone who has participated. About 50 people, or two dozen per session, have taken the two training courses that have been conducted thus far. "If the students take the feeling they have in the classroom back into their communities and their schools, then it cannot fail. There is no

*Continued on page 29*

## ABORIGINAL U.C.E.P. TOWARDS A NEW TOMORROW...



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The first step is to attend an information session which includes testing. If you meet the entrance requirements, you will be invited to attend a personal interview with UCEP staff.

You are advised to apply early. Application deadline is **May 31, 1995**.

To arrange for the testing or for further information, please call Maxine Nelson at (403) 479-8481, ext. 540 or you may write to us at:



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by Brian Savage

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Mitchinson has not been immune from the slump in the economy and the last few years have seen the number of people seeking pilots' licenses drop from an average of 80 to 50 per year.

"In the last two or three years there have been no job opportunities for young people trying to move up into aviation," explains Janet Keim, company president and co-owner. "But with airlines starting to hire that will change, and we foresee we're going to be very busy next autumn."

A variety of people take their pilot's training, says Janet. "Some want to get into the aviation industry as a business, as commercial pilots. We teach businesses who want a license and possibly own an airplane and want to use the craft for travel purposes and cut down on driving."

Others, including growing numbers of women, want to learn more for recreational purposes and the age range can be surprising, from 17 to 65. A pilot's license can be obtained within six weeks. Most people, however, says Janet, take three to four months.

There are two distinct parts to the course; one is the classroom situation which consists of videos, lectures about learning about why an airplane flies, weather navigation, regulations concerning aircraft and instruments in the aircraft.

The other part of the course consists of one on one instruction between the student and instructor and involves taking the aircraft up for an hour, landing, and doing a summary of what transpired.

"The private pilot's license consists of a mini-



mum 45 hours of actual flying time," explains Janet, "and some of that is with an instructor and some on their own."

"We usually try to combine the flying and ground work so the person is doing both at the same time. It's not good to have the groundwork done ahead of all the flying because they don't relate as well when they're up in the air and then back on the ground."

A commercial license involves more in-depth training and experience, as well as up to 200 hours flying time.

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Continued on Page 19



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# U of A partnerships at work

Career and Placement Services (CaPS) and the Aboriginal Student Council at the University of Alberta co-hosted the first Aboriginal Career Fair and Forum this past March 15, called Partnerships at Work.

Twenty-four participants, including all the major banks, several large resource companies, social service agencies, and the City of Edmonton attended looking to meet with and employ Native students.

George Blondeau, Aboriginal Affairs Coordinator for Husky Oil discussed how they try to be very pro-active in



Forty-five Aboriginal students attended the recent Aboriginal Career Fair and Forum at the University of Alberta —photo by Elfejo Castillo

the area of Native recruitment as well as offering Native Academic Awards.

On the municipal front, recruitment staff were looking to employ Native social workers as well as recruit for the fire department.

The students who attended the fair heard very

promising news on employment opportunities and the employers were pleased with the quality of students.

The Aboriginal Career Forum was a great success attended by 45 Native students. They heard from and had the opportunity to meet with

## Metis

Continued from Page 7

who deplore our successes" and will do most anything "to keep us from achieving our goals." Land claim issues are another concern for the national Metis leader. He said that since the era of Louis Riel, "government has found ways to steal our land—only to give it to bankers, businessmen and speculators." He said current action was being taken to rectify the "robberies of the past."

In Manitoba, he said, the Metis are meeting with government to discuss the 1.4 million acres of land that was set aside for them in the 19th

century—land that was eventually swallowed up by developers and other entrepreneurs. And in Saskatchewan "the Metis have legitimate reason to fight for the 145,000 square kilometres that was robbed from them by a fraudulent script system that saw many end up with nothing" only days after "they'd received title" to a parcel of land. Morin says the government counter-sued and "virtually said that we were nothing and entitled to nothing. This is documented proof of discrimination."

Other issues on the future agenda of the MNC include harvesting, foraging, hunting, fishing and gathering rights—all of which Morin says are the "inherent right of our people."



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To turn out such students, the school weaves knowledge and respect for the natural environment into the fabric of every classroom undertaking. Sam credits the focus on sustainable renewable resources management education (RRME) with spurring the phenomenal growth

of the Group 1 independent school since its inception in 1993.

"It is the belief of the Lytton First Nation that physical, human and financial resources will be better used when the school system is turning out people with the skills and attitudes needed by the business world," explains Sam.

"We couldn't accomplish that within the public school system, but at Mestánta, it can happen. We've focused on RRME, and rooted it in our past. We study the history, language, arts, foods, fabrics and traditions of the Nihna 7kapm. The way our people historically put in their 'day of work'. At the same time, RRME also faces the future. Our students have access to extensive hi-tech learning systems."

MTI has a very high ratio of computers to students (IBM and Macintosh mini-labs), and is one of a handful of educational institutions in



Canada using leading-edge distance education technology (DET).

Sam is quietly proud of achievements racked up to date by the institute's fledgling Renewable Resources Technician program. Students have successfully completed a number of contracts, including a tree survival survey for the Ministry of Forests, and are currently involved in undertaking site degradation surveys for J.S. Jones Timber Ltd., at nearby Boston Bar.

She's equally proud of the other economic undertakings successfully contracted by MTI student work groups, including roof repairs to Lytton's historic St. George's Chapel, numerous MTI campus maintenance and construction jobs (including foundation and painting projects), and all of the institute's landscaping and pedestrian pathways work.

"Our people are expecting Mestánta to create our business and industrial trail-blazers of the 21st Century," states Sam, adding that community members are pleased with the results to date.

She's positive that thanks to the institute's heavy emphasis of practical, hands-on experience, MTI graduates will be able to more than compete head-to-head with graduates of more established technical schools.

"Noel Haynes, the key adviser to our RRT (Renewable Resources Technician) program, was involved with BCIT's forestry programs earlier in his teaching career. He states emphatically that our graduates will have ten times the work experience—practical, hands-on, technical experience—than they'd have received at BCIT. MTI students will be competitive!"

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FROM  
THE COMMANDING OFFICER  
AND R.C.M.P. MEMBERS  
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"K" DIVISION

## Mestánta Technological Institute (MTI)



### PRINCIPAL NEEDED

Mestánta Technological Institute, a B.C. Group 1 Independent School, is looking for a community-oriented, team building Principal (with a strong background in curriculum development and/or Aboriginal issues) to oversee its **Primary-Elementary-Secondary Division** (MTI also has a **Technical-University-Professional Division** and an **Entrepreneurial Projects Division**). Successful candidate to commence duties as soon as possible (no later than June 30).

#### The Challenge:

- to lead a talented team of teachers, associate teachers and teaching assistants in the development of a strong bi-cultural educational program accepted, bought into and owned by the Lytton First Nation
- to help mould a multi-faceted secondary program meeting both Ministry of Education and business/industry/First Nation goals and expectations
- to help young teachers make effective use of para-professional and community resources within, and outside, classroom settings
- to participate on an inter-disciplinary management team to enhance the responsiveness of MTI to student and community needs and potentials

The Candidate will have training and/or experience in administration, along with some education at the post-secondary level, and should be:

- skilled in dealing with multiple grade classrooms
  - skilled in conflict resolution, peer counselling and dealing with many students challenged by learning difficulties
  - experienced (or have professional training) in Aboriginal and/or Independent school programming
  - cognizant of B.C.'s new core curriculum directions, especially work/experience, skill development and career preparation
  - excited by opportunities to be gained by students from a school philosophy anchored upon renewable resources management education
  - knowledgeable (preferably with experience) of school-based budgeting and financial management
- Successful candidate will be expected to enter into a multi-year contract, receiving a salary commensurate with skills, training and experience (MTI does have an extensive benefits package).

Send curriculum vitae, via fax, attention:  
or  
or

Chair & CEO at fax (604) 455-2793  
Superintendent at fax (604) 264-0580  
via mail to either of the above, c/o:  
Mestánta Technological Institute,  
P. O. Box 300, Lytton, B.C. V0K 1Z0

MTI also requires:

- a specialist in renewable resources management
- a personal counselor/educational social worker
- a special needs teacher/co-ordinator

- kindergarten teachers
- general elementary/secondary teachers

## Conference '95; Our Big Backyard

The Environmental and Outdoor Education Council of the Alberta Teachers' Association is sponsoring its **Conference '95** on April 28-30 at the Inn on 7th in Edmonton. The theme of the conference is **Our Big Backyard**. Workshops will take participants to various venues where hands-on and practical ideas will abound including Ryley, Elk Island, Nechi Institute, along the river valley and at the Emerald School. David Phillips, Canada's celebrated Johnny Chinook, will be keynote speaker at supper time and *Two Guys with Glasses* will entertain.

The Saturday sessions will be held at Fort Edmonton Park on this 200th anniversary of the original trading post being established. Saturday's package features pancake breakfast, choice of sessions, lunch and banquet. Sessions include such topics as greening your school, the voyager lifestyle, environmental games, and waste minimization as well as threatened species, river valley ecosystem and many more.

The Sunday Activity Fair and Share promises to be a super smorgasbord of make, take and sign opportunities for educators. There will be demonstrations of good things made from milk cartons, plastic grocery bags transformed into crocheted creations along with an array of goods and services. Alberta environmental protection, FEESA and SEEDS will be featuring their programs and slide presentations will be shown of a Nahani river adventure. A brunch and keynote speaker, Ellen Gasser, will end off the conference.

For registration information call (403) 421-1497.



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## Alexis School extension highly successful

In September, 1994, the new extension to the existing Alexis School costing \$1,250,000.00 was completed by Saunders Gooch Architects.

The original school was completed in 1989, built by the Alexis First Nation acting as their own contractors, and was a prize winning design. The fact that it was a prize winning design set the standard for any addition.

The addition was required to increase the existing school area by 50 percent, approximately 765 square metres, and provide a new library, industrial arts room, home economics and co-curriculum space for staff.

The existing library, which was too small, was converted into a computer room and a special needs classroom.

Ken Saunders and Ed Gooch were responsible for the design and construction of this addition. They worked from conception to finished structure in close collaboration with Roderick Alexis the Director of Education, and the School Building Committee. Together with Roderick Alexis they assisted with the justification and acquisition of the required funding for the additional school area needed by the Alexis First Nation.

The new addition was designed to blend in and complement the existing building. To this end similar brick was used, and curvature was introduced into the new structure to blend and balance with the existing building.

The project was considered highly successful by all concerned with the new addition particularly as it is virtually impossible to distinguish where the existing building ends and the new addition commences.

The Alexis School is one of a number of school projects designed for First

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Education Director Judy Okanee, the Education Staff and the Thunderchild Education Committee of



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## Ben Calf Robe students head to California

An exciting, one-of-a-kind field trip took place this month for a select number of students from the Grade 9 class of Ben Calf Robe school. Students were eligible to secure a spot on a trip to Los Angeles, California (in which the air fare and hotel were paid for through fund raising efforts at the school) by accruing points in 5 categories, which are:

- Attendance—students received points toward the trip through regular attendance;
- Attitude—by meeting with teachers once a week, points were added if students had a positive attitude during the previous week,
- Commitment—if students gave up their time to help with the various fund raising efforts throughout the year (i.e. helping with the silent auction, selling Entertainment Books, selling arts and crafts, helping with the school calendar, etc. etc.) they could accrue points in the category;
- Achievement—Working hard in class, completing homework assignments, and keeping their marks up;
- Essay—Students were asked to provide a 2-page essay as to why they would like to participate in the field trip. Essays were graded and points added according to effort and legibility.

The students travelled between April 17 - 21 and visited Disneyland, Universal Studios, NBC Studios, Mann's Chinese Theatre and much more.

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Courses focus on techniques and forms of creative expressions in Poetry, Fiction, Drama, Creative Non-fiction, and Visual and Interdisciplinary Arts.

### Admission Criteria:

North American First Nations ancestry.

Eligible for university entrance, or have completion of one or more years of an undergraduate program or mature student entry.

A submission of 10 - 15 pages of original written work at the time of application.

Tuition: \$150.00 per credit hour. Books and supplies are estimated at \$400.00 per semester.

Classes begin the first week of September.

For full calendar and registration information contact

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 The school is a private school and is run entirely by  
 Native students.

A select group of students will be sent on a  
 once-in-a-lifetime trip to Disneyland in  
 California. The trip is scheduled for April 17 - 21  
 1995.

The trip is designed to enhance student self-  
 esteem, develop life skills, and act as a way  
 to school the trip.

A great deal of fund raising has been done  
 to date including selling Native art and crafts,  
 sales, a school auction, and many other projects.  
 The publishing and marketing of a Native Artwork Calendar  
 will be the work of Ben Calf Robe School.

The school will be 16 months and begins Septem-  
 ber 1, 1995, and expires Dec 31, 1996. The  
 calendar is available to all students and  
 staff of the school.

Calendars are \$2.00 each and are available  
 through the Ben Calf Robe School. The  
 school will be the only place to get the  
 calendar. Please place your order form in the  
 school office, please place your order form in the  
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1995-1996

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# LEGEND

## The Child Whittiko

is provided by the Lac La Ronge Band, Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

## The Child Whittiko

Collected and illustrated by: James Ratt  
Told by: Ida Ratt



One morning long ago, in an Indian village, a woman discovered that her baby was gone. She found the baby's blankets ripped apart and bones around the teepee. She told her people about it and they tried to figure out what could have eaten her baby during the night. They wondered if it had been a bear, but decided not, because a bear would have cracked and eaten the soft baby bones as well.

One morning, a few days later, the screams of another woman awakened the village. She had found her baby outside her teepee, half eaten and still wrapped in its baby blankets. There were no animal tracks left behind.

The Elders decided to take turns watching the village at night. They hoped to find out what was eating the children and destroy it. After a few nights, they decided to call off the night watchman because everything was peaceful once again. There were still no answers.

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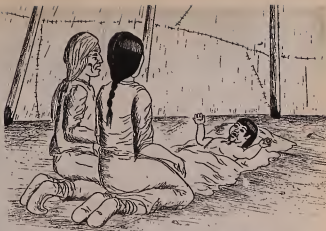
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Then one night a third woman turned over in her sleep. Through habit she groped in the dark to check her baby. The blankets were still there but the baby's bones trailed toward the doorway of the teepee. Again, they could not find any clues.

One evening, a mother was changing her baby, who was able to crawl already. She noticed little pieces of meat stuck between the baby's teeth. She called one of the Elders to her teepee. They inspected the baby's teeth and found that the meat was human flesh.

Now they knew what had been eating the babies of the village. The woman's baby was a child Whittiko.

The woman gave her baby to the village people. They started a big fire in the centre of the village and threw the baby into the centre of it. They kept the fire going all night and most of the next day since a Whittiko was partly made of ice. They had to burn the baby right to the last bit of bone.



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# Dream catchers

by Gene Littlejohn

Dream catchers are a gift to all people through the Navajo from the Spider Woman (Grandmother Moon). Mostly females were blessed with the understanding and interpretation of dreams. Dream catchers catch good and bad dreams. They are also called dream webs and dream wheels.

Good dreams are given a safe passage into the dreamer by dripping down out of the feather. They are also allowed to return again. Bad dreams are fragmented in the web. There they try to reunite to get into the dreamer. Light reflecting off the stone chases all pieces toward the centre, where they fall in—never to return! Bad dreams go to the Spirit World and are



We salute the efforts of all those who are working hard toward the advancement of Aboriginal education  
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On behalf of the people of Peguis,  
the Chief and Council and the Peguis School Board,  
we take this opportunity to extend our best wishes  
and encouragement to all 1995 Graduates.

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to our children as we strive for a better future  
for our people.

Protect your heritage and safeguard your future  
with a good education

changed from bad to good.

Dream catchers are very spiritual and sacred. They are not for sale or to be used as burnt offerings (hidden personal meanings). Dream catchers without sacred feathers can be marketed commercially. They have no spiritual significance.

Constructing a dream catcher involves prayer and offerings from start to finish. Usually willow, sinew, a pebble and a sacred feather are used. When woven, one can see the body of a spider within the web. Dream catchers enhance dream recall, vision, speech, hearing, taste, smell, colour and many sensations.

Dream catchers are meant to provide balance in the spiritual, physical, emotional and mental aspects of life. When one area is affected—all are affected! Dream catchers will help anyone who truly believes they work.

## Lost Soul

by Loretta Miskenock

Who am I?

I wonder

As I stand before the past

I look into the mirror

And see the moments flash

They pass before my eyes

In such a blur

Now I see myself

The child I once was

There is sadness in the eyes

A lost and lonely look

Now the child is weeping

I feel the pain inside

I was that child

Then the moment

When I was a teen

Lost and lonely

Again at fourteen

Struggling to survive

I knew no other way

I was a follower

Still to this day

There I am

An adult growing old

Still troubled to the

Core of my soul

Here in the present

Still looking back

Wondering always

What in life

I lack

So now I know

I am troubled

I feel no peace

Searching

I do not know what for

Maybe I am still that child

Crying

Feeling alone evermore.



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# Focusing Our Resources

## Co-management theme of conference

by Brian Savage

*Focusing our Resources* is the theme of an international forum to be held at the end of April in Calgary and on Tsuu T'ina Nation territory.

The forum will feature speakers on Native-backed resource management and development initiatives as well as various executives from a number of major oil, gas and timber companies.

Edmund Oliverio is the Conference Director.

"First Nations Conferences Inc. was established over a year ago at the urging of Chief Roy Whitney, myself and Larry Crane," says Oliverio.

"There was a great need we felt for a conference on resource development and management."

"What has made this conference so unique and so well known across Canada is that it's the first opportunity to have a national forum bring together the chiefs of the First Nations and chiefs of the resource sector on an open dialogue without any government funding, and hence without any government baggage that may come along."

Oliverio elaborated on his feelings of government involvement and the difference this forum

offers.

"With so many First Nations conferences you accept government money and immediately you accept the fact that the minister is going to come and make a speech, and lots of panels are loaded up with bureaucrats."

"Our conference will be really devoid of all that. It'll be an opportunity for people to get down and roll up their sleeves and talk about business."

The scope of the forum has expanded considerably, says Oliverio.



"What began as a two-day gathering for 150 people is now four days for 500 people, with 45 observers coming from outside of Canada." Observers include representatives from the U.S., New Zealand and Australia.

A program advisory board was organized and former CEO of NOVA Corporation, Bob Blair, has been selected as chairman. A target of 10 sponsors eventually expanded to 30, with representatives from Husky Oil, PetroCanada, Ontario Hydro, the Coal Mining Association of Canada, the Aboriginal Forestry Association, Treaties 6, 7 and 8 and the Athabasca Native Development Corporation, among others.

"People are looking at this forum to develop

Continued on Page 20

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## Alberta band joins in ownership of brokerage company

Chief Thomas Abraham and his Council of Frog Lake First Nation of Frog Lake, Alberta have recently announced that they have purchased shares in I M I Brokerage Company Ltd. of Saskatchewan

I M I Brokerage Company Ltd. is a 100% Aboriginally owned Insurance brokerage Company which offers a complete range of insurance products and services to their clients.

Frog Lake First Nation joins Ahtahkakoop First Nation, Beardsy's & Okemasis First Nation, Muskowekwan First Nation, Pasqua First Nation, Wahpeton Dakota Nation and Joan Barmby-Halco, life insurance broker in ownership of the company which opened for business April 1, 1993.

As an owner of I M I Brokerage, Chief Abraham and his Council are committed to obtaining the business of other Alberta First Nations and he stated "There is no doubt Frog Lake First Nation as an owner of I M I Brokerage will strengthen the business potential of I M I Brokerage in Alberta." There are 43 Bands in the Alberta province as well as numerous other tribal and Aboriginal clients.

Chief Abraham also stated his concern in ensuring Indian employers support Indian business. The insurance industry is a good example of where Indian people have not benefited in jobs or economic revenue in the past.

"The insurance industry is a lucrative one and it takes a company like



Left to right: Chief Albert Pincise, Muskowekwan First Nation, Joan Barmby-Halco, President, I M I Brokerage Company Ltd., Bryan Horse, Executive Assistant to the Chief, Frog Lake First Nation, Cheryl Standing, Executive Director, Wahpeton Dakota Nation, Chief Edgar Thomas, Beardsy's & Okemasis First Nation, Marsha Gordon, Band Manager, Pasqua First Nation, Chief Barry Ahenakew, Ahtahkakoop First Nation

I M I Brokerage to look after the best interests of Indian people," he said. Frog Lake and the partners of I M I Brokerage are confident their company will create a change in this area.



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# Implementing an environmentally sustainable code

Menno Homan of MH Curtis & Associates Ltd. is offering workshops on a very useful mental model for implementing an Environmentally Sustainable Code of Practice that incorporates Native beliefs and values. The model adopts over 16 sustainable development principles collected from a worldwide review of environmental management principles and include concepts such as:

- reverence for our air, land and water;

## The whole picture Continued from page 6

have to change in order to ensure that this kind of criminal activity does not happen again in the future. We don't have to be totally embarrassed about these kinds of misfortunes because this sort of thing is commonplace in mainstream society. Living in a capitalistic world, and having access to large sums of liquid assets can do strange things to even the most honest people.

In order for First Nation People to make way for future success in whatever the case may be, we have to deal with the leadership problems that we have. We have to deal with the social problems that we have created for ourselves. And we have to find ways to make sure that we can participate successfully in the local economy, and to be continually active in the local economy, and participate successfully in future economic development opportunities.

Of course "the federal government policies of the past" have been largely responsible for our current problems, but it is up to us to make changes so that current issues can be dealt with in the proper manner. We have to support the existing governments with information that will make them better understand the current problems of First Nations people.

Unfortunately, because of the constant changes in the "interim leadership system" at the federal and provincial level of government, it becomes very difficult for us to present our concerns to current government representatives. Can we do something to change government policies that would enable us to address our concerns? If this is not possible, any possible changes that would increase the quality of life for First Nations people in the future are highly unlikely.

Because of the internal leadership problems that we have, many First Nations peoples who were once in agreement with the self-government movement are no longer optimistic about what the outcome might be once self-government is fully established in their community. The word "trust" no longer exists in many First Nations political organizations.

Recently, the federal and provincial governments have come up with another scheme that has made many of our Native politicians feel that success is no longer too far away in dealing with the self-government movement. Setting deadlines to future negotiations has been the latest strategy used by the Canadian government.

However, as mentioned earlier, many First Nations people are no longer in agreement with the self-government issue. Many feel that many Aboriginal rights will "eventually be extinguished" if we agree with the current guidelines that the present governments have drawn up for us. It looks like another dead end.

Unless we make major changes with current situations on reserves, future negotiations concerning First Nations Peoples will never be finalized.

- traditional practices and stewardship
- integration of environmental, social, cultural and economic goals
- openness of concerns shared by humankind
- international responsibility
- conservation and preservation
- building learning organizations
- waste reduction
- respect for jurisdictional boundaries
- life-cycle management

The model suggests four policy areas for operating a business, organization or domain in the 1990s and beyond. They are cultural stewardship, economic stewardship, social stewardship and environmental stewardship.

The overall model of implementing an environmentally sustainable code of practice can be described by our internal essence and by our cultural beliefs and values. From these cultural beliefs and values we can distill some principles to guide us and give us insight. Through our practices we implement our shared beliefs and principles.

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# B.C. cutters clear Stoney Reserve

by Art Babych

More than \$35 million worth of timber was clear cut from an Alberta Indian reserve in the last 12 months and the Reform Party demanded to know why the Indian Affairs Department didn't act.

Party leader Preston Manning said in the House of Commons April 5 that the department issued permits for 600 truckloads of logs. However since last spring at least 14,000 truckloads of old growth forest had been harvested on the Stoney reserve, he said.

"Through the inaction of the minister and his department, he has permitted the destruction of an old growth forest on the Stoney reserve," said Manning.

Indian Affairs Minister Ron Irwin said the R.C.M.P. are investigating and that charges may or may not be laid. "However, we went in there with force and we do not think what was done was right."

Irwin said there is an "under-assertion" that only Aborigines were involved in the tree-cutting. "White cutters came to the Native people and said 'Here is the money, let us take your trees.'"

Wild Rose Reform MP Myron Thompson, whose riding includes the Stoney reserve, said he flew to the site a few days earlier and told the House "I have never seen such a mess in all my life."

Thompson added, "It is worse than the cod," and asked Irwin, "Why will the minister not stand on his feet and explain to the House why something was not done for 12 full months?"

But Irwin shot back that the Reform MP should point his finger at those responsible. "B.C. cutters went in there, big time, with a heck of a lot of money for inducement," he said. "The logs have to be shared."

Irwin conceded that what happened was not right but said, "It was not all Indian doing. Where did those logs go? Those logs went to some big companies."

British Columbia Reformer Bill Gilmour noted that "25 to 30 years of sustainable wood went out in one year," on the reserve. He also demanded answers from Irwin.

But the minister accused the Reform party of leaving the impression that it was "Indian wrongdoing."



He said there is a heavier onus on the cutters in B.C. from big companies "who know the law, who have lawyers, who have money and have the skills to do exactly what they did. Their chainsaws did it."

The Reform Party MPs accused Irwin of ignoring the situation because Indians were involved.

The National Aboriginal Forestry Association (NAFA), based in Ottawa, said it "fully supports any move to ensure that First Nations have the capacity to manage their forest resources in a sustainable manner."

Association executive director Harry Bombay said, however, that the Indian Act and Indian Timber Regulations "are silent on virtually all of the modern forestry practices and are inadequate for proper forest management."

Bombay pointed out that NAFA has been advocating for greater control by First Nations over their forest resources. Right now, he said, "First Nations do not have the legal capacity to stop individuals or companies from exploiting on-reserve forest resources in a non-sustainable manner."

He added, "Management authority and capacity must be at the First Nation community level, where the forests are, not in Ottawa."

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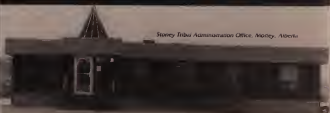
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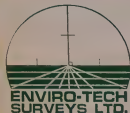
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# Ruth Ahenakew Madill: a role model and leader

The endless Saskatchewan prairie stretches out to the horizon beneath the windows of Ruth Ahenakew Madill's downtown Regina office, as she gathers herself for a moment to reflect upon her life. It's a topic she's not altogether sure she's comfortable with, the idea of talking about herself in detail to strangers.

Not because there's anything particularly secretive or stunning to be revealed. In fact, quite the opposite. It comes as something of a surprise to her that she's actually being asked to discuss what she considers a simple matter of course. She grew up on reserve, she went to school. After that came marriage, children, a career.

She would dismiss it as all rather typical. But it isn't, of course. From becoming the first female Aboriginal to earn regular constabulary rank with the RCMP, to quitting the force after just a few years later to spend nine years on postings across the eastern and western Arctic with her husband—also a career RCMP officer—to paddling the Nahanni during summer vacations with her young family, her life has been anything but typical. Yet she doesn't quite see it.

Besides that, there's the whole "blowing your own horn" element she finds herself at odds with. Perhaps it's her own sense of personal privacy or upbringing, or even her Native roots, but she tends to be of the mind that one just does not go on about oneself just for the sake of conversation.

The fourth child of two teachers, Lance and Grace Ahenakew, of the Ahtahkakoop First Nation west of Prince Albert, she remembers a comfortable childhood, with her father always stressing the merits of strong community values and a good education. "It wasn't uncommon for us to sit around the supper table discussing the treaties and how they came about. Nor did it seem out of the ordinary that we would be doing that—or that anyone else would be, either. It was all very real, very much a part of life at that time," she says.

That keen sense of identity, of place and history—tempered by a healthy dose of pragmatism—were the lessons Ruth learned early and learned well. They are the ones she has relied on through her life.

Ruth jokes that were it not for her father's pragmatism, she might well have ended up a nun. It turns out that he thought, rather strongly it seems, that a business background would be far more useful to his daughter than the nunnery, even though he is strongly Christian. So



Ruth Ahenakew Madill

when acceptances arrived from both the convent and the business school on the same day, Ruth got only the business school letter. Her father kept the other one for a few days, until Ruth had made what he thought was the most sensible decision.

"I was kind of upset with him for about a month or so, because that wasn't my first choice!" she laughs. She did go to business school, however, and it was there that she decided to become a part of one of the first groups of women to be accepted into the Mounties.

"I remember that I had told one of my friends, if the RCMP ever accepts women, I'm going to be the first in line! Well, it turned out that I was in the second troop, but I still think that was pretty good. There were some obstacles I had to overcome, but I was determined. And I knew that you had to be part of an organization in order to change it."

Once into what promised to be a very promising career, however, the unthinkable happened. She fell in love. And because of rules at that time

prohibiting females from being assigned northern duty, she chose to resign from the RCMP and support her husband's career.

She doesn't regret it, "at least not much", she says now through a smile, and it did leave her free to raise her children to their teen years "in a setting that makes it a little easier than doing it in a city."

In the meantime, there were jobs as substitute

Continued on Page 38



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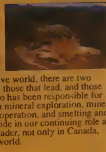
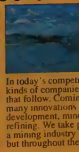
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# Co-operation needed for fish rejuvenation

by John Copley

For the past year controversy has raged over an apparent lack of salmon in B.C.'s coastal waters. Sports and commercial fishing groups have gone on the record with accusations that Natives are to blame for the sudden disappearance of more than 1 million fish.

The salmon shortage sparked an investigation by the Federal Fisheries Department, whose conclusions became known last week upon the release of a scathing report that lays the blame not only on Natives, but on non-Natives, the federal fisheries department and their enforcement officials as well.

John Fraser, chairman of the Fraser River

Sockeye Public Review Board, the group responsible for the investigation, said in a recent press statement that the fish could have easily disappeared—and in a short time as well.

"Another 12 hours of fishing in certain places would have caused irreparable damage to the sockeye salmon stocks," he said shortly after the release of the report.

Blaming the salmon shortage on the greed and shortsightedness of those fishing the coastal waters, Fraser said that "there was an attitude problem and a grab-all tendency by all fishermen that made it even more difficult to manage the fishery last summer."



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In the Northwest Territories, Caledonia pursued this policy by basing its exploration activities out of the town of Coppermine in favour of setting up field camps closer to its exploration properties. In addition, the Corporation contracted most of the services it required from local businesses and employed as many as 40 Aboriginal people from the community. Special thanks are extended to Mayor Bill Adamac, John Franklin, Kerry Horn, Larry Whittaker and Randy and Jaco of Mulco Ltd.

Caledonia is now operating in the James Bay lowlands of Ontario and Quebec and has opened communications with Chief Billy Diamond of Waskaganish. If Caledonia continues to develop its James Bay properties, then it will certainly continue to co-operate with and employ Aboriginal peoples and local contractors to assist in its exploration activities.

For any further questions, please contact Warren MacLeod at (905) 564-5213

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Over 30 recommendations on how to repair the damage created by overfishing, including the need for harsher penalties and a better monitoring and enforcement system, were mentioned in the report. The report also called for a complete reconstruction of the federal government's Aboriginal Fishing Strategy.

The report says that "unless all parties work together and manage much more competently, the tragedy that befell the Atlantic cod fishery will repeat itself on the west coast."

There was no argument from Federal Fisheries Minister Brian Tobin, who not only agreed with all the recommendations put forth by the review board, but also added some tough measures of his own. In addition to increasing legal enforcement and applying more technology and scientific data to the fishing industry operation, Tobin said that he would take a tougher stance on Aboriginal fishing—especially in the area of sales agreements set up with Aboriginal groups.

After the recent federal audit, a sales agreement between government and the Sto:lo Tribal Council was suspended because of accusations of broken promises and a lack of accountability.

During the release of the report, Tobin told press that the federal audit "indicated serious accountability problems," within the Sto:lo First Nation, and that "unless changes are made, I will not renew the sales agreement." He said that until problems had been properly addressed and dealt with, "this agreement is in receivership."

Fred Alec, chief of the Pavilion First Nations near Lillooet, stopped short of calling the report a lot of hogwash when he told press that "the thieves are talking about themselves."

After the release of the report Alec said his group could not be breaking any laws. "It's not illegal," he said, "because it's our resource. It's not illegal for me to practise my own right in my own land, with my resources."

Alec added that he felt that it was the large non-Native commercial fishing fleets who must shoulder most of the blame for salmon shortages, and that it was the mismanagement by the department of fisheries, not overfishing by Natives, that was to blame for poor fishing conditions. He said he felt that despite promises by Tobin, government would have a difficult time resuming control of the industry—an industry that Alec says is wrought with problems because of government's allowing persistent non-Native lobbyists to have their way.

# New series of cheques launched by Bank of Montreal

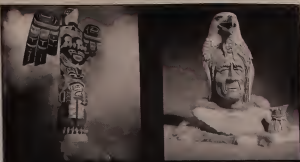
Bank of Montreal customers will now be able to order cheques featuring the works of Aboriginal artists and as a result support a program to assist Aboriginal youth.

The project is expected to raise \$500,000 for the Foundation for the Advancement of Aboriginal Youth (FAAY), a division of the Canadian Council for Aboriginal Business, of which the Bank is a founding member.

The bank is partnering this program with Bay of Spirits Gallery, Catherine Williams The Business of Art, Davis + Henderson, PACART (Pacific Art Services Ltd.), Paul Rozario Photography and Promotional Products Fulfillment and Distribution Ltd. The group has formed an alliance to make available to Bank of Montreal customers an exclusive series of cheques and art posters featuring images from the works of four Aboriginal artists from different cultural regions across Canada.

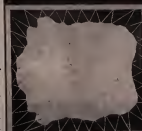
"For customers, the Aboriginal art cheques represent a unique and beautiful way to celebrate the heritage of First Peoples and to support Aboriginal youth education," said Ron Jamieson, Vice-President, Aboriginal Banking, Bank of Montreal. "We expect to generate more than \$500,000 in revenue from the sales of these cheques, art posters and related activities. Monies will go directly to the Foundation," said Mr. Jamieson.

"FAAY is an organization committed to improving the quality of life for Aboriginal youth by accessing and linking education and training with business and employment opportunities. This fund raising effort will provide Aboriginal youth with outstanding educational opportuni-



Calvin Hunt

David R. Maracle



Alan Syllboy



Irene Avelaqaq

Clockwise from top left: Northwest Coast Totem Pole (Engle/Grazzly Bear Totem Pole); Stone Carving (I Will Take You There); Painted Moose Hide (Wu-Li-Wun' (Thank You)); Wall Hanging (Giant Person Who Eats Hands).

ties," said Patrick Lavelle, Chairman, Canadian Council for Aboriginal Businesses.

The original works of art portrayed on the cheques and art posters were commissioned through Bay of Spirits Gallery by cheque manufacturer Davis + Henderson and the Bank. Poster reproductions of the art works can be ordered through Bank of Montreal branches and sale proceeds will go directly to the Foundation.

Continued on Page 34

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# Treaty Eight to negotiate treaty entitlements

By John Copley

Northwest Territories chief, Don Balsillie of the Deninu Kue First Nation, said in a recent press statement that it was a combination of patience and persistence that finally won the government's ear and has got them to listen to the people, and to agree to participate in a long sought after negotiation process that will eventually see six Treaty Eight Bands receive their

entitlement agreements.

The upcoming negotiations will involve a variety of governments and First Nations groups including the federal government, their NWT and Alberta counterparts, and six Indian Bands—including five from the NWT and one from the northern border town of Smith's Landing, Alberta.

Over two years of effort has gone into establishing the protocol necessary to begin treaty entitlement negotiations, but chief negotiator for the NWT Treaty Eight region, Jerry Paulette, says he thinks the process will speed up now the paper work is done.

The new deal means that the doors are now open to a variety of other issues as well. Included in these are the matters of paying GST, as well as federal, provincial and territorial income tax. Interim land protection and tax remission orders will also be part of the new protocol established with the various governments.

Negotiations are being arbitrated by Mohawk attorney Mark Dockstader and Justice Robert Reid—both of whom are employed by the Indian Claims Commission, a federally funded land

claims entitlement group that spends most of its time investigating and making recommendations on a variety of Aboriginal claims.

Paulette says he feels that potential agreements between government and Aboriginal peoples have been tied up for years because of distrust and misconceptions.

He says the government has long considered Treaty Eight to be "the bad people. The people who were not going to play ball." On the other hand, he says, Treaty Eight saw the federal government as the ones trying "to derail and assimilate Indians."

While negotiating Treaty entitlements, the First Nations groups involved will not have to extinguish their current Treaty land rights—as is the case when negotiating land claims issues.

A successful conclusion to the negotiations are expected to take until at least the middle of next year.



## School program, Continued from page 9

other program like this," he added.

Funding for the program comes via the Solicitor General's office. The RCMP Drug Awareness Program is operated by the Ottawa HQ and received special monies that were set aside for the Aboriginal Shield Program. And it's not only the RCMP who are interested in taking the sessions. Edmonton has a police officer who's taken the program as have several teachers from the area.

The RCMP has "45 designated Aboriginal departments in the province and to date we have 30 officers trained in the program," explained Beck, claiming that "it is our goal to have 45—in addition to some city agencies."

Murray Sillito says he feels the key to the program is "helping Native people understand their background and then helping them to find" their comfort zones.

"Alternatives, choices and options," says Sillito, "are the three things we teach youth to identify. We are providing material about prevention and this includes the prevention of tobacco, alcohol, drugs, and inhalants. We try to help the student connect with his Aboriginal culture and traditions—only then will they be able to feel comfortable and therefore able to choose the right options in life."

The new program was formally announced and put into action at a recent meeting at the Nechi Institute near St. Albert, when RCMP Commissioner Phil Murray and Nechi Executive Director, Dr. Maggie Hodgson made the joint announcement.

The Nechi Institute, says Beck "have been outstanding contributors to the program. They've been responsible for writing, researching, developing and working with us in the field. It has been a great experience."

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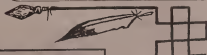
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# Salute to the North

## Astronaut visits Western Arctic and Yellowknife Area

Astronaut Dr. Robert Thirsk and Lieutenant Colonel Paul Dionne of the Canadian Space Agency recently visited community schools in the Western Arctic and Yellowknife area to promote education and encourage kids to stay in school.

During their stay in the North, the two guests visited nine schools, the Arctic College, four community learning centres, two Native enterprises and the Western Arctic Science Council. Their northern tour took them to the Aboriginal communities of Detah, Fort McPherson, Tsiigehtchic (Arctic Red), Aklavik, Tuktoyaktuk, the towns of Inuvik and Norman Wells and the city of Yellowknife.

While visiting the community schools the guests gave special presentations tailored to the multi-grade levels. The theme of their talks was to encourage students to stay in school, motivate students to study science, explain the varied career opportunities in the Canadian Space Program and communicate the objectives of the Canadian Space Program.

Astronaut Robert Thirsk inspected several science fair exhibits while visiting the schools and Akdak Air of Inuvik offered eighteen seats to deserving students and patients of the Inuvik Regional Hospital to fly with the astronaut on the tour of the Delta.

David Connelly, President and CEO of the Inuvialuit Development Corporation and the coordinator of the Canada Space Agency's visit, credited a team of over thirty volunteers from the northern communities, educational institutions, the Department of National Defense, the Western Arctic Science Institute and Aboriginal organizations, whose time and energy made the visit possible. "I think we all dream that twenty years from now we will read that a young scientist from the North, who has achieved acclaim, was inspired by the day the astronaut visited," he said.

While in the North, the two guests also gave the keynote address to the Northern Air Transport Association (NATA), an industry organization whose 72 members are involved in Aviation North of 60. During the address at NATA's 18th Annual General Meeting, Dr. Thirsk had the opportunity to share his experiences with some of the North's famous bush pilots.

Dr. Thirsk and Lieutenant Colonel Dionne's visit afforded them the opportunity to gain an



appreciation of the North through on land experiences which included a dog sled trip on Great Slave Lake, viewing the Aurora Borealis from the Mackenzie Delta, and a skidoo trip to the Pingos near Tuktoyaktuk. The two visitors were also served several traditional meals during their stay.

The tour was sponsored by NATA, Canadian North Airlines, which is a division of Canadian Airlines International and serves eighteen communities in northern Canada, and Akdak Air, a subsidiary of the Inuvialuit Development Corporation which is the only all-season, twin turbine, dual pilot scheduled air service in the Western Arctic.

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# Northern food mail program extended

The Northern Air Stage (food mail) Program has been extended for another year.

"The cost of food in the Canadian North is a significant problem that should be tackled by all levels of government," said Minister of Indian Affairs and Northern Development, Ron Irwin. "Although this subsidy will help to maintain the current postage rates for food mail, it is evident that other funding options must be considered."

Mr. Irwin also noted, "the objective of this program is an extremely worthy one in that it assists in providing nutritious foods, thereby helping to sustain the health and well-being of the residents of these isolated communities. I recognize the times of fiscal restraint and I am pleased to extend this program for another year."

Since 1986-1987, the Government of Canada has provided payments to Canada Post Corporation to subsidize air parcel service to isolated northern communities which do not have year-round surface transportation.

Public concern about the government's intention to phase out the Northern Air Stage Program led to a review of the program in 1990-1991, a decision to stabilize funding until 1993-1994, the transfer of responsibility for the program to the Department of Indian Affairs and Northern Development (DIAND), and important changes in the application of funding.

Currently, DIAND provides payments to Canada Post to cover about 55 percent of the cost of providing air parcel service to isolated communities. About 80 percent of the funding is spent on shipping nutritious perishable food. The remaining 20 percent applies to non-perishable food and non-food items such as clothing, but excludes tobacco, alcohol and foods of little nutritional value. Forty-five predominantly Inuit communities and nearly 60 isolated Indian communities in Northern Quebec, Labrador, Ontario, Manitoba, Saskatchewan and the NWT benefit from the program.



The food security and nutrition problems in the North stem from many factors, including pressure on the local resource base from increasing population, concern about contaminants in the food chain, the high costs involved in hunting, the lack of employment opportunities, the low wages paid for jobs for which most Aboriginal people in the targeted areas are qualified, and high levels of dependence on social assistance.

In addition to the \$13.1 million allocated to this subsidy in the 1995/96 main estimates, DIAND has reallocated \$3.5 million from within the

department, along with a \$0.5 million contribution from Health Canada, to operate the food mail program in 1995-1996 at a budget of \$17.1 million. This increase will be enough to maintain current food mail postage rates, taking into account an increased demand for nutritious perishable food.

Throughout the 1995-1996 extension, discussions will continue to take place with the relevant provinces and territories concerning possible changes to the structure of the current program, as well as the future roles of the federal government, provinces and territories.

The principal objective of this program is to improve nutrition and health in northern communities which do not have year round surface transportation by reducing the cost of air transportation of nutritious perishable food and other essential items.

The respective Ministers will undertake a further review of this program in 1995-1996 and will return to Cabinet with recommendations on whether there is a federal role regarding food security in isolated northern communities, and if so what that role should be and how it would be funded.

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## Native housing group celebrates progress

Canative Housing Corporation celebrated its 25th anniversary last month at a special dinner with guest of honour Premier Ralph Klein in attendance.

The formal affair was in recognition of 25 years of progressive relations with government agencies and dedicated people who realized the need for affordable housing for Aboriginal people. Corporation spokesman Herb Belcourt says, "We had a dream to provide homes at a cost that was within reach of people who had barely enough money to cover the primary needs of food and shelter.

"We did it without grants for over 20 years. Today, we continue to operate

strictly as a business. However, we do secure funding from Family and Community Social Services (FCCS) for our Urban Skills Centre and daycare programs," says Belcourt.

Canative Housing Corporation believes Aboriginal people must be afforded the same chances as others in owning a decent home in a respectable community. Belcourt said Aboriginal children have the right to better living conditions in an environment where they can study, grow and progress toward a brighter future. "We owe much of our success to many people who have worked tirelessly to help our tenants adjust to urban life. Our aim is to improve our tenants' lives by finding good housing which ordinarily would be beyond their reach," adds Belcourt.

Canative Housing Corporation pays the Canadian government \$300,000 each year in interest and principle. The Native owned, non-profit housing corporation also pays its own property taxes to both Edmonton and Calgary for their 170 homes.



## Aboriginal Film & Video Arts Alliance / V Tape information and distribution

A unique partnership has been launched between the Aboriginal Film and Video Art Alliance and V Tape Distribution services. The partnership will develop marketing strategies for works by Aboriginal artists, build a data base of Aboriginal producers and explore training initiatives. Using a recently produced series of public service announcements on Native self-government, this project will test various promotional initiatives and result in an important resource guide of video work being produced within the Aboriginal communities throughout Canada. Through this project, video titles are listed in a database that includes tapes in active distribution. Listings include titles, tape description, year of production, length, contact information for distributor or possible whereabouts of several other video titles.

The **Aboriginal Film & Video Art Alliance** represents and encourages a community of Aboriginal Film & Video Artists; with a view to develop skills, encourage production, facilitate communication, build identity and solidarity among Aboriginal artists. In 1995, AFVAA will be conducting video production workshops across Ontario for artists of Native Ancestry. For more information call (416) 972-1762.

**V Tape** is a national service organization with the emphasis on increasing audience awareness and appreciation of contemporary media arts. V Tape provides a national cataloguing service for video artists with a data

base of over 3,200 titles available for extensive cross referencing. V Tape also operates as international distribution for over 1,300 of these catalogued titles. In-office facilities include viewing and study carrels with an extensive library of print materials for public use.

Alejandro Roncea, Director of the Nagual dance/theatre company, recently travelled to Ecuador to exhibit video work by Aboriginal video producers from Canada at the "Festival de Cine Video de las Primeras Naciones de Abya Yala". The work was received well, garnishing three awards: Zacharias Kunuk received two awards for contributions to Indigenous identity and Arnait Ikkajuritiiguit — (women's video workshop) received one award for representation of Indigenous culture.

Video titles in the date base and on the shelf include:  
*Clean and Sober* PSA's... Melanie Goodchild (distribution pending)  
*A Nation Is...* Cat Cayuga  
*Song Journey...* Arlene Bowman (distribution pending)  
*Out of the Fog...* Joseph Lazore  
*Healing the Family...* Doug Cuthand  
*Our Living Treasures...* Doug Cuthand  
*No Laughing Matter...* Doug Cuthand  
*Mounties and Indians...* Doug Cuthand  
*Sentencing Circle...* Doug Cuthand  
*40 Blocks...* Cheryl L'Hirondelle  
*Bodies on the Floor...* Art Napoleon & Saulteau First Nations.

The Public Service Announcement package has been received with great success, the tapes have played on both local and national broadcasts, and been screened at festivals, schools, and community centres. If you haven't seen the psa package or want to see video titles by Aboriginal producers, call (416) 863-9897.



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# Aboriginal Justice

## RCMP sign employment equity agreement



The Canadian Human Rights Commission and the RCMP have signed a joint employment equity agreement which should lead to increased opportunities for women, Aboriginal people, and visible minorities in Canada's national police force.

The agreement was reached as part of a voluntary employment equity review which has been under way since 1992. The review examined the representation of the three groups among employees falling under the RCMP Act. Although the RCMP does not come under the jurisdiction of the federal Employment Equity Act, it has decided to move ahead with plans to hire and promote employees from designated employment groups.

Maxwell Yalden, Chief Commissioner of the Canadian Human Rights Commission, congratulated the RCMP for its commitment to promoting equality in the workplace.

"The RCMP has implemented employment equity on its own initiative and has shown a willingness to work with the Commission to make it succeed," Mr. Yalden said. "The full involvement of designated groups is also essential to the RCMP in its community-based policing."

Over the next three years, the RCMP plans to hire women, Aboriginal people, and visible minorities in its uniformed police force. The RCMP will also recruit more Aboriginal people, visible minorities and persons with disabilities in its civilian labour force. The RCMP will provide training and occupational development opportunities for employees from the four groups so they can later move into more senior positions.

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# First Nations policing in Alberta

(NC)—When Arrol Crier started his job as Chief of Police on the Louis Bull Reserve in 1993, one of the first things he noticed were the framed pictures of the reserve's elders on the wall of the boardroom in the band office.

"I had never seen that in my travels in Canada where the Band has taken time to pay respect to their elders in that fashion," said Crier. Crier was so impressed that he got the photos updated and new sets printed. The photographs now hang in the band office, the recreation centre

and, of course, in Arrol Crier's office.

Crier's actions are typical of the sensitivity displayed by the members of the Louis Bull Police Service toward the culture and traditions of the people they serve on the Louis Bull reserve situated half way between Edmonton and Red Deer.

"Most of the staff here speak the Cree language so the program delivery is done in the language the people understand," says Police Chief Crier. "The Police Commission that administers the police service is also made up of members of the community... and so the community has a very strong sense of ownership of the police service."

The Louis Bull First Nation will soon sign a First Nations policing agreement with the governments of Canada and Alberta. When the agreement is signed, Louis Bull will join the growing numbers of First Nations communities in Canada that have already established or are negotiating for policing services sensitive to their needs and culture. The catalyst for this change is the First Nations Policing Program run by the Ministry of the Solicitor General of Canada.

Since Solicitor General took over the program on April 1, 1992, from Indian and Northern Affairs Canada, twenty-seven First Nations policing agreements covering 160 communities with a total population of 137,179 have been signed across the country. In Alberta, one agreement has been signed with the Siksika First Nation and two more are under negotiation.

"We're under a microscope," says Crier, "not only locally but provincially and nationally as well. People are watching what we do because First Nations policing, like Louis Bull, is on the cutting edge of community policing."

The police services covered by the agreements vary in type and size. At one end of the scale are independent First Nations police services, such as the seven-member Louis Bull Police Service. At the other end of the scale are communities that have chosen the RCMP-First Nations Community Policing Service (FNCPs). But no matter what the type of police service they all have one thing in common—improved safety and security for people living in First Nations communities.

"I feel that First Nations communities through their culture and values reflect all the best principles of community policing," says Michel Roy, Director General of the Aboriginal Policing Directorate within the Ministry of the Solicitor General. "I hope that their approach to policing will, in the future, serve as a model for non-Aboriginal communities."



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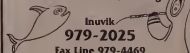
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# The Healing Journey

## Women of the Metis Nation

by John Copley

During the past decade women have taken a far more active role in the workplace, while at the same time leaping to new heights in their fight for equality. It's a pattern that's encompassed many of the world's cultures and ethnic origins. And it's a trend that Native women wasted no time in facilitating.

When *Women of the Metis Nation* (WMN) opened its doors in 1986, they had but one mandate. Under the auspices of the Metis Association of Alberta (MAA), the sole theme of the organization was to create a venue through which an explanation and education process could take place. The organization was formed in order to explain the constitutional process and to obtain equal participation for Metis women within the MAA and other Metis organizations.

From a small beginning came larger challenges and in 1988, *Women of the Metis Nation* was incorporated, under the Societies Act, as an autonomous organization—free from the directorship of the MAA. With a whole new mandate and concept of what they hoped to accomplish, WMN took on a variety of more difficult challenges.

A variety of new faces have presided over the WMN organization since its inception. The first president, Muriel Stanley Venne, was instrumental in getting the organization started. She says she's always found the society to be "one of the leaders when it comes to aggressive, information oriented work designed for the betterment of our women."

Melanie Omenio was elected by the membership to preside over the organization at the 1993 annual meeting. And like many of those before her, Omenio means to accomplish all she can during her two year term in office.

"That's one of the reasons the organization has remained both viable and growth oriented," Omenio explained, describing the importance of the many workers and volunteers that gave their support to the organization over the past eight or nine years. She says that support and dedication has led the organization to broaden its horizons and to reach for new goals.

"We have new direction; we have new goals; we have a growing membership and we have more interest than ever in the programs and services we offer," she added.

Women of the Metis Nation gets no operational funding from government, but does qualify for



payment on programs and initiatives accepted by the province. It operates on what can be generated through the formulation and introduction of new proposals. The ideas for these proposals often come from other organizations and individuals that have a need or concern they want addressed.

Only one staff member at WMN receives a salary—everyone else, including the President and the Board of Directors—are volunteers who must work elsewhere in order to provide a living for themselves.

Omenio, an administrator who gave up a good paying job in the public sector "because I was tired of it and I wanted to get in touch with my people", says she survives by involving herself in freelance proposal writing, moderating and facilitating workshops and holding both group and individual computer skills tutoring sessions. Her background in computer technology, she says, has "afforded me the opportunity to get by on freelance wages—but more importantly it has given me the opportunity to devote more time to the needs of the Metis women in Alberta."

Like many other organizations that are having a hard time to stay afloat financially, WMN is

*Continued on Page 39*

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# Hyemeyohsts Storm: carrying a message

by Dale Stelter

Twenty-three years ago, Hyemeyohsts Storm's first book, *Seven Arrows*, was published. That book, now in its 45th printing, has gone on to become a best-selling classic, and tells of the way of life of the Plains Indians, and of the sacred Medicine Wheels.

Hyemeyohsts Storm is also the author of *Song of Heyohkka*, and a new book, *Lightningbolt*, which will be reviewed in a future issue. The 60-year old Hyemeyohsts Storm relates his own spiritual autobiography and speaks further of the Medicine Wheels. In a recent telephone interview, he talked about the early parts of his journey.

Hyemeyohsts Storm was raised on the Northern Cheyenne and Crow reservations in Montana. He is a mixed-blood person, of Cheyenne, Sioux, and German descent. When he was quite young, his German father died, which left his mother too poor to take care of her children. As a result, he was taken in and cared for by old people.

The young Hyemeyohsts watched these old people pray to the sun in the morning, and pray to Mother Earth, and this touched him deeply. As a result, he was able to "understand the language of people who honoured life and Mother Earth."

Although this gave Hyemeyohsts a preview of what was to come later in life for him, the process was not an easy or straightforward one. He remained living in poverty for some time, and, as he says, had to make the transformation from an angry, young man to a responsible adult and human being.

When he was young, Hyemeyohsts wanted to be a warrior, which, for him, meant going into the military — a move that he saw as promising a way out of his poverty. As well, the veterans he saw were, to him, an elite group of people.

However, he was deemed ineligible to take part in the Vietnam War because of a problem with one eye. This came as a severe blow to him, and he went, in his own words, "socially mad", fighting, drinking, and bawling.

His life changed when he met Estcheemah, a powerful Holy Woman and Zero Chief, who was even at that time very old, and who would become his teacher. Estcheemah put Hyemeyohsts into a simple dance — involving her, him, a cottonwood tree, a whistle, two plumes, and one drum.

Over a period of three days and three nights, taking time off for breaks and for sleep, Hyemeyohsts danced, with no food or water. During the first day, the energy, anger, hate and sadness came spilling out, and, as he says, he cursed everything in sight.

It was during the second day, when Hyemeyohsts finally became worn down enough that he could listen, that Estcheemah sat him down, placed a small stone in front of her to the east, and said, "You are spirit." She also placed a small stone to the west, saying "You have a body. You are a human being," and one to the south, saying "You are a person of heart and emotion." Then she placed a small stone to the north, and said, "You are a person of mind and wisdom."

Last came a small stone in the center, and Estcheemah said, "This is your sacred self. This is you." She finished by saying, "Your grandmother gives you you."

Hyemeyohsts, who had lived in poverty for so long and had never had anything, now realized for the first time that he did have something, himself, that could not be taken away from him. Estcheemah also told him that he could be his own leader, and do the things he wanted to, but he would have to learn to be a disciplined person.

Hyemeyohsts spent many years learning from Estcheemah, the person who, he says, gave him back his life. Since that time, he has become an author, and has travelled extensively to speak, lecture, and teach. In fact, at present, he and his partner, Swan Storm, have invitations to travel to 22 countries.

The Storms carry a crucial message: that too many people have lost their connection to the Earth, and have lost sight of the purpose and meaning of their lives. These imbalances are resulting in havoc, and harm to the Earth and ourselves, and must be reversed. The Storms have dedicated themselves to helping in this reversal, and Hyemeyohsts Storm writes:

"It is crucial that Swan Storm, a Teacher of the Medicine Wheels, and visit different lands, cities and Peoples—as Earth Healers—to Teach the building of Sacred Medicine Wheels. These Wheels will be dedicated to Healing the pain that exists between humanity and our beloved Earth..."

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"Because of this problem of hating and misunderstanding Mother Earth, we humans are destroying our beautiful Sacred Mother. This kind of belief

Continued on Page 47

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# Advancing Aboriginal Addictions into the 21st Century

The Society of Aboriginal Addictions Recovery (S.O.A.A.R.), with the support of Nechi Institute, Treaty 7 Tribal Council and the University of Calgary Native Centre is presenting a national conference on addictions treatment, research and health promotions. The conference is titled "Catch the Dream II—Back to Basics", *Aboriginal Addictions into the 21st Century* and will be held at the University of Calgary from May 16-18.

The conference is designed as a working conference. Participants will have an opportunity to participate in a panel discussion which highlights the concerns within each topic area. Working group sessions following the panel discussion will formulate the guidelines, position statements and strategies that participants will recommend by policy makers.

Conference organizers are extremely enthusiastic about this process saying that "this is an opportunity to set our own direction for addictions which has not been the case in the past

where policy makers in Health Canada decided which issues would be prioritized".

The conference will be beneficial for chiefs and council members, mental health workers, social workers, teachers, CHRs, treatment directors, prevention directors, school counsellors, addictions counsellors, nurses, youth and elders.

Sessions will focus on issues including addiction and family violence, gambling, prescriptive drug abuse, aids and addiction, solvent abuse, recovery, suicide, urban directions, and much more. Discussions will also explore the impact of addictions programming on self-government and the importance of documenting successes.

For registration information phone Sandy Taylor (403) 220-3360 or fax (403) 284-4184.

## GRANDFATHER

by Leanne Laberge

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GENTLE GRANDFATHER.....  
GENTLE GRANDFATHER.....  
BUT YOU WERE ALREADY GONE.....  
AT FORTY-ONE MY VOICE GREW LOUDER  
BUT YOU WERE ALREADY GONE.....  
AT FORTY-FOUR MY VOICE WAS FLINT  
"I KNOW NOT WHAT WAS DONE TO YOU,  
SLEEP GRANDFATHER.....  
AT FORTY-SIX THE VOICE BECAME A SONG  
TO AID THE MANNA RHYTHM'S FLOW,  
A SONG TO GUIDE MY SPIRIT HOME,  
SLEEP GRANDFATHER.....  
BEHOLD YOUR ENDLESS NIGHT.

BEHOLD THE ENDLESS NIGHT.  
DULL BLUE EYES AND ENGLISH NAME  
PLAY SANTA CLAUS AND CHILDREN GATHER  
CRUCIFIX AND SANCTIONED SMILE  
MY EYES ARE BROWN AND NATIVE WISE  
AT TWENTY-ONE I FOUND MY VOICE  
PAST CONFRONTATION, PAST RETRIBUTION.  
LOUD ENOUGH TO FILL MY HEAD  
PAST EXCUSE OR BLAME, PAST PITY.  
WITH BITTER RINGING WORDS,  
I DO KNOW WHAT YOU DID TO ME!"  
BEHOLD MY ENDLESS NIGHTS.  
A SAD REFRAIN, EMBRACING ALL  
TO STRENGTHEN, TO RENEW,  
HEARD SADLY BY SO FEW.....  
BEHOLD YOUR ENDLESS NIGHT.



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## Nutrition on a tight budget

by Karen Davison, R.D.N.

Food costs have more than doubled over the past 10 years. This makes it difficult for many families to manage, especially those on a limited income. In some cases, income supplements provided to communities in isolated areas may be unrealistically low.

However, even within a limited income, it is possible to reduce food costs without sacrificing good nutrition. At the community level, people can work together to identify and improve the availability of nutritious foods, their purchasing power, and improve nutrition for the family.

The following represents a few suggestions which might be considered to cut food costs:

- Get a group together and pool your money to make several low-cost nutritious meals for your families. This type of idea is often referred to as "community kitchens" and is currently being carried out in many communities across Canada. Several resources are available that can help in developing this idea. See below for addresses.

- Consider a co-op to organize methods of financing to establish refrigeration and other storage, or to arrange bulk food shipments.

- Develop a community garden. Collaborate in the development of greenhouses, vegetable storage or smokehouses for fish.

- Choose vegetables fresh in season. When fresh is unavailable, choose the best buys of frozen, dried or canned.

- Explore the use of new technology for food processing or storage in order to maximize the nutrient value and availability of food gathered by hunting and fishing.

- Pick local berries in season. Gather wild greens, roots and seeds. Eat these fresh, or else can, dry or freeze them for storage.

- Take advantage of fish and game which are rich in vitamins and minerals.

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Deninu Drug and Alcohol Committee  
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Fort Resolution, NT X0E 0M0  
Fax (403) 394-3114 or Telephone (403) 394-4291  
After 5:00 p.m. - (403) 394-4311

Closing date for applications: April 28, 1995 - 5:00 p.m.



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\* Use dry beans or peas in soups and casseroles as a calcium source and a meat alternative.

The booklet *In The Kitchen—A Workbook To Use In Community Kitchens* is available to help in developing community kitchens. It provides information on planning and shopping, includes recipes, and is free by writing to Cariboo Health Unit, 3rd Floor, 540 Borland Street, Williams Lake, B.C. V2G 1R8, or phone (604) 398-4600.

## Role model, Continued from page 25

teacher, air ticket salesperson, book keeping in a variety of settings, even a stint as a water level recorder for the Laird River. There have been a couple of retail businesses of her own in Manitoba, a post at Yellowquill College developing curriculum in early childhood education, and finally, now, the non-profit sector, where she finds herself fulfilling duties as regional manager for an economic development agency.

CESO, formerly called the Canadian Executive Service Organization, specializes in providing Aboriginal business people with quality advice from retired managers and business leaders who've spent their careers honing the skills necessary to rise to the tops of their given professions. The agency also runs an international program along the same lines, providing business expertise in over 50 developing countries each year.

Although the non-profit sector is new to Ruth, along with the marketing and travel needed to give the program proper exposure to potential clients, one thing that isn't new is that it's principally about helping Native people. She says this is one constant that has run throughout her life.

"It amazed me that when I started to put things down on paper—it was so obvious that everything I did seemed to involve working with Indian people. I had never really thought about it before, but it was right there in front of me."

As the woman in charge of an annual administrative budget worth \$200,000 and hourly consultative contributions from volunteers valued at approximately \$300,000 Ahenakew Madill sees the potential for great partnerships in Saskatchewan doing the things that CESO does best: that is providing objective, third party advice on such issues as Aboriginal banking, band infrastructure development, and research for the Treaty Lands Entitlement process.

"I don't think many people realize the scope of the changes that are going to happen in our lifetime, and in our children's lifetime. We have the chance to win some economic freedom at the very same time that we are strengthening our cultures, and getting to know our histories better."

"The two really go hand in hand," she believes.

"But to get where we want to go, we have to pick up the necessary skills along the way. We don't have to re-invent the wheel, but like my dad used to say, we just have to make sure we can do the same things in the end."

"I hope that my work with CESO will make a difference, and that in the process, we'll all get to know one another a little better."

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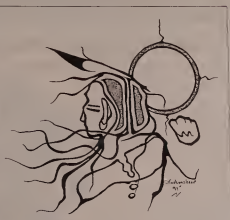
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# Self-government agreements must respect human rights

Efforts to implement Aboriginal self-government should continue, especially if they can help find solutions to human rights problems facing Native people across the country, says the Chief Commissioner of the Canadian Human Rights Commission.

In the Canadian Human Rights Commission's 1994 Annual Report, Maxwell Yalden



## Women of the Metis Nation

Continued from page 35

about to embark on a new fundraising venture that Omenihio says "will help to provide the extra money we will need if we are to continue to develop at a progressive pace."

Her organization, in cooperation with Coyote Productions of Caslan, Alberta, will sponsor a special Canada Day music jamboree that "will be highlighted by various special guest entertainers and will concentrate its efforts on holding a variety of fiddling, jigging, singing and dancing contests." Omenihio said the three day affair will be held "at Joe Blyan's place—a 55 acre lakeside lot located on the Buffalo Lake Metis Settlement—about 20 minutes east of Boyle on secondary highway 663." Omenihio says for further info you can "call me at the office (403) 488-6767 or watch for our ad to appear in *Alberta Native News* next month—but if you'd like to book an early space to sell your crafts or to put up a food booth—the sooner, the better."

The main objective of Omenihio's organization is to act as a political voice for the Metis women in the province. But she says it goes a step further than that. "We feel that in order to be a viable political voice, we must also address all of the other societal structures. Our mandate covers more than the political arena. We are very involved in seeing that there is steady growth in the social, cultural, economic and educational areas as well."

Their involvement includes developing, or participating in numerous projects including annual mother/daughter banquets, Metis cultural and knowing-the-issues initiatives, and providing catering services that "carry nothing but traditional Metis" foods.

Included on their list of accomplishments is their participation in the Constitutional Talks in Ottawa (1987); the hosting of the *Women in the Shadows* Conference (Edmonton, 1992); their involvement in the Aboriginal Peoples Conference on the Constitution (Ottawa, 1992); their development and hosting of the Self-government Conference in 1994, entitled *Women Who Own Themselves*, and were the hosts for the Aboriginal art exhibition, *Faces of Family Pride*—also in 1994.

Omenihio says that *Women of the Metis Nation* is "always in need of new members, new volunteers, and new ideas." For more information on how you can get involved, contact Melanie Omenihio at the phone number listed earlier in this story.

"We can assist readers by advocating and lobbying government on their behalf—that's partly what we are here for—to act as a liaison between government and Metis women and their families."

points to a self-government agreement in Manitoba as a positive step toward correcting the inequities faced by First Nations people. The agreement will see the dismantling of the Department of Indian and Northern Affairs and its responsibilities turned over to Aboriginal communities.

But the Commission also reminds leaders to ensure that human rights principles are built into the framework of any new self-government proposals.

"From the human rights point of view, Canadians have an interest in ensuring, not only that self-government genuinely enhances the dignity, freedom and well-being of all Aboriginal persons, but also that their individual rights are protected in the scheme of things," the Annual Report says.

As in previous years, the 1994 Report cites the situation of Aboriginal peoples as "the most pressing human rights issue facing Canadians." Too many Aboriginal people face poor employment opportunities, discrimination, and a sense of despair about the future, the Annual Report adds. In 1994, 35 percent of Native people living on reserves depended on social assistance. Suicide statistics, especially among the young, grimly illustrate the challenges ahead when it comes to ensuring Aboriginal people have the same opportunities as other Canadians.

Other issues related to Aboriginal peoples mentioned in the Commission's Annual Report include:

- **Land Claims:** while the Commission is pleased with a number of settlements reached in 1994, it has some concerns about an apparent policy of trading Aboriginal rights for land. This policy of "extinguishment" appears to contradict a constitutional guarantee to preserve Aboriginal rights. The Commission encourages the government to find "a formula more in keeping with our evolving understanding of the nature and extent of Aboriginal rights in Canada."

- **The Royal Commission on Aboriginal Peoples:** the Royal Commission has been long and costly, but Canadians will receive a substantial return if it succeeds in outlining a comprehensive workable plan that will enable Native and non-Native Canadians to forge a better future together.

- **Relocations:** the Commission would like to see the resolution of outstanding grievances related to the relocation of Inuit families to the High Arctic in the 1950s, as well as the situation of the Innu people of Davis Inlet in Labrador. While there were encouraging signs on both fronts in 1994, these two situations have yet to be resolved.

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# Land Claims

## Land withdrawal set for proposed Tuktut Nogait National Park

A crucial step has been completed to create the proposed Tuktut Nogait National Park announced recently by the federal government. Lands for the proposed park have been officially withdrawn from within the Inuvialuit, Sahtu and Nunavut settlement areas by an Order in

Council, number P.C. 1995-589. This step freezes the land from all other forms of development.

Lands for the proposed 28,000 square kilometre park, located in the Melville Hills area east of Inuvik in the Northwest Territories, were withdrawn following review of the application by the Senior Mineral, Energy and Resource Committee (MERA). The committee, which was chaired by DIAND, consulted extensively with the three Aboriginal groups, the government of the Northwest Territories, and the private sector.

The withdrawal, which will last three years, prevents mineral claims or surface rights from being exercised on the affected lands. It also gives the time frame necessary for Parks Canada to create the formal agreements and legally establish the park under the *National Parks Act*.

This land is viewed as important parkland because:

- It contains the calving grounds of the Bluenose herd of barren land caribou. This herd of approximately 100,000 animals is extremely important to Aboriginal people in the region.

- The area has several scientifically interesting features, such as a region which escaped glaciation during the last ice age, a number of pingos, (which are cone-shaped earth hills formed around an ice core and are unique to tundra regions), a large piece of buried glacial ice more than 12,000 years old and a number of unique geological occurrences, such as an area of unusual glacial landform associated with a stationary ice front south and east of Bluenose Lake.

- A site in the park contains wood samples more than 40,000 years old, and it is likely other sites will yield similar finds. Such samples provide important clues to the history of the earth and changing climate and vegetation patterns.

- Archeological evidence suggests the area has been extensively occupied over the past millen-



nia, on both coastal and inland sites. This is significant to the Thule (ca. AD 1000-1600) and Copper Inuit (ca. AD 1600-1850) cultures.

- The area is an excellent representation of the Tundra Hills natural region, one of 39 identified by Parks Canada as the basis for the National Parks system. Low rolling hills and extensive coastal plains are interspersed with deep river canyons and tundra lakes and ponds. Scattered tundra vegetation and sedge meadows are the basis for a complicated food chain that includes barren-ground caribou, muskoxen, grizzly bear, and several kinds of birds of prey, all of which are typical northern species.

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# Musqueam Band raises leases

by Brian Savage

"You're raising rents 3000 percent, what kind of landlords are you?"

That's the hypothetical question Glen Guerin, Director of Land Management for the Musqueam Indian Band poses while acknowledging some of the criticism the band has faced over rent hikes on land it owns in Vancouver.

"People had the use of these properties for an average of \$300 for the last 30 years—is that fair rent?"

The move by the Musqueam has sparked controversy and fear among non-Natives as land claim negotiations continue with the province.

In June the band will have the legal right to increase the rent to six percent of the appraised land value, and in Vancouver, land and house prices have soared, sending the proposed lease hikes from a few hundred to tens of thousands of dollars.

Guerin explains the band's position by going back to 1965, when the leases were first signed.

"You have to recall that when the lease was signed the Indian Affairs department was much more paternalistic on how they dealt with bands. Indian Affairs drafted these leases and they're 99 year leases.

"Musqueam is located in one of the most land-rich areas in the lower mainland. The property values immediately off reserve are really high, running from half a million to two million dollars depending on the size of the lot and the house.

"For the first ten years of the lease (we) received on average \$240 a year lease payment. For the second ten years it went up to approximately \$300 and for the third ten years it went up to \$340 per annum.

"What is called for, for the next 20 years, was a negotiated rent based on current land value."

According to Guerin the band had an appraiser value the 75 lots and give them the six percent figure.



"The properties were all valued at between \$450,000 and \$560,000. Six percent of that works out to between \$28,000 and \$36,000." The band's next step was to approach the people involved and present their appraisers work and suggested they hire their own appraiser.

If negotiations bog down, legal action through the Exchequer Court could be taken, suggests Guerin, who remains hopeful negotiations can be carried out successfully. Although meetings have been scheduled every two weeks right up to the June deadline, the band official admits nego-

tiations are "proceeding at a snail's pace."

As far as media and public criticism against the band, Guerin is blunt:

"If this were not the Musqueam Indian Band but the CPR who happened to own the properties and had a lease which basically said, here's what the next 20 years is going to cost you, this wouldn't even be a big story, but because this is the Musqueam Indian Band of course they want to play it up. Look what happens when you give them some land; look what they're doing to the white man."

While some criticism and attacks have been sensationalistic, Guerin is confident the band can "weather the storm."

"You can't pull the wool over the eyes of the general public all the time," says Guerin. "They know there's more out there (to this story)."



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## Sumas Indian Band wins 68-year battle

by John Copley

An independent commission has determined that a parcel of land, expropriated from the Sumas Indian Band in 1910 was illegally sold in 1927, and the band is entitled to compensation.

Though a settlement has not yet been agreed upon, Sumas Indian Band Chief, Lester Ned, elated with the commission's decision, says he's confident that his 225 Band members will benefit. "The 68 year old battle will soon be over—it shouldn't take too long before a settlement is reached," he said.

Indian Claims Commission chairman, Kim Fullerton, said in his report that "Canada failed by all accounts to meet its fiduciary obligations to the Sumas Band."

The 11 hectares under dispute was part of a 17 hectare parcel that was first taken to facilitate the railroad, then, when the project was tossed aside 17 years later (1927), the land was illegally sold by the federal government. At the time, non-Native landowners affected by the closure of the railway's original project, were able to purchase their entire land losses back for one dollar, unlike the Sumas Indians, who got back only about one-third of what they had lost.

The news is good for the Sumas people, who form part of the Sto:lo First Nations Tribal Council. Many members of the Reserve, which now sits on about 325 acres of farmland and flood plain, say they are hoping that instead of the usual "cash settlement", that "we can see our land replaced instead."

One Elder said "we haven't got enough room to build homes for our younger generation. We're running out of land."

The 11 hectares lost by the Sumas, estimated to be worth millions of dollars, is now home to thousands of non-Native residents as well as to a

large plastic pipe manufacturing company. Neither these area residents, nor the manufacturer, who "often hires Natives from the region", will be affected by the commission's decision.

The weak spot in the recent win, however, is that regardless of the findings and recommendations of the independent commission, Ottawa will have the final say on whether or not they act on the matter.

The Sumas Band currently operates a brick manufacturing centre—a product they sell successfully throughout the province. The red clay for the brick is mined from an area just minutes away from the Reserve, and Elder Ray Silver, a former Sumas Band chief and current spokesman for the group, says he hopes that government retribution will come in the form of land.

"Good, clay-rich land," he said, "that can see our Nation continue to grow" even after current resources run out. Estimates have determined that the current clay supply will run out within the next 40 years.



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# The Art of Alex Janvier on view at Glenbow

A major retrospective exhibition on one of Canada's best known and respected Native artists opens at Glenbow in Calgary on April 22. *The Art of Alex Janvier: His First Thirty Years, 1960 - 1990* will be on view through June 18, 1995. Now in the fourth decade of his ground-breaking career, Alex Janvier (pronounced Zhan-veer) has explored new artistic directions within a modernistic abstract style and expresses his sense of Aboriginality in vivid colouristic compositions.

Born in 1935 on Le Goff Reserve near Cold Lake, Alberta, Janvier was raised in the Chipewyan tradition. In 1960, he received a Fine Arts Diploma from Calgary's Alberta College of Art. Since 1971, Janvier has devoted himself to his art on a full time basis.

Janvier's paintings provide visual commentary on political, environmental, and religious issues. His career as an artist has paralleled the politics and history of Native art in Canada since the early 1960s. Through his various roles as artist, educator, government consultant, and political activist, Janvier has made significant contributions to the developing field of Aboriginal art and art history by demanding a serious framework for the presentation and interpretation of Native art.

Alex Janvier will discuss his work in a Gallery Talk on Saturday, April 22, beginning at 2 p.m. on Glenbow's Second Floor. This talk is free with museum admission.

Throughout April and May, Glenbow presents *With Many Voices...*, a program of events highlighting the diverse arts of Native peoples. *With Many Voices...* is offered in conjunction with *The Art of Alex Janvier: His First Thirty Years, 1960 - 1990* and with the exhibition *Pluffs & Feathers*:

*An Exhibition on the Symbols of Indianness*, on view at Glenbow through August 10, 1995. *With Many Voices...* includes dance performances by World Champion hoopdancer Quentin Pipestem and the Red Thunder Dance Theatre, performance theatre, a dreamcatcher workshop, and a discussion on how stereotyping has affected the lives of Native people.

A fully illustrated catalogue for *The Art of Alex Janvier: His First Thirty Years, 1960 - 1990* is available from the Glenbow Museum Shop.

*The Art of Alex Janvier: His First Thirty Years, 1960 - 1990* was organized and circulated by the Thunder Bay Art Gallery with assistance from the Canada Council. The contribution of the Canadian Native Arts Foundation was also appreciated. The exhibit is supported in Calgary by The City of Calgary, Calgary Region Arts Foundation, Alberta Lotteries Fund, Alberta Community Development, and the Museums Assistance Program, Canadian Heritage.



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Pontiac Hood Ornament (1947) Private Collection, From: *Pluffs & Feathers*  
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# Fluffs & Feathers



Quick... how many Indian stereotypes can you name? A wild, whooping warrior... a beautiful Indian princess... tipis, tomahawks and birch bark canoes... Tonto... the variety of stereotypes is vast. Stereotypes about Indians have been used in books, advertisements, and souvenirs, in Hollywood movies by professional sports teams, and even in children's games. *Fluffs & Feathers: An Exhibition on the Symbols of Indianness* opened at Glenbow in Calgary on March 18 and offers a First Nations perspective on Indian stereotypes and how they influence Natives and non-Natives alike. *Fluffs & Feathers* will be on view through August 20, 1995.

*Fluffs & Feathers* features over 200 objects, each showing the use of Indian stereotypes. From a reproduction of a 17th century engraving entitled "Indians as Cannibals" to cowboy 'n' Indian colouring books and Savage Thunder romance novels, the exhibit shows how pervasive stereotypes have been in history, literature and the arts.

Indian stereotypes have long been effective for selling merchandise, and *Fluffs & Feathers* includes advertisements for Red Man Plug Chewing Tobacco, souvenirs such as totem pole bottle openers, and pennants and jerseys from the Atlanta Braves and the Chicago Blackhawks.

A rich source of stereotypes has been the entertainment world. See

posters from Buffalo Bill's travelling Wild West Shows, popular between 1883 and the 1930s. Stand in front of a wall of photographs of Indians as portrayed in Hollywood movies, and guess which actors were actually Native. (It's tricky—there are only two included in the photographs!)

While many of the objects on view were intentionally chosen to show the more negative or ridiculous portrayals of Indians, the aim of the exhibition is not to lay blame or to create ill feeling. *Fluffs & Feathers* was organized by the Woodland Cultural Centre, located on the Six Nations Reserve near Brantford, Ontario, with the hope that visitors would question Indian stereotypes and realize the narrow and inaccurate view of Indian culture they create. This is reflected in the name of the exhibit itself: "Fluffs" symbolizes the souvenir Indian image; "Feathers" represents the symbolic feathers which hold political, social and religious significance to Native people themselves.

*Fluffs & Feathers: An Exhibition on the Symbols of Indianness* was organized by the Woodland Cultural Centre, Brantford, Ontario and circulated on its behalf by the Royal Ontario Museum, in Toronto. A project assisted by the government of Canada, Department of Canadian Heritage, Cultural Initiatives Program. The exhibit is supported in Calgary by Mix 106.6, the City of Calgary, Alberta Lotteries Fund, Alberta Community Development and the Museums Assistance Program, Canadian Heritage.

## Fluffs & Feathers

An Exhibition on the Symbols of Indianness



Through  
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Free admission

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MAY 14  
Dreamcatcher Workshop  
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MAY 28  
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With Our Voices... is offered in conjunction with the following exhibits.

*Fluffs & Feathers: An Exhibition on the Symbols of Indianness* (Organized by the Woodland Cultural Centre, Brantford, Ontario and circulated on its behalf by the Royal Ontario Museum, Toronto, Canada, a project assisted by the Government of Canada, Department of Canadian Heritage, Cultural Initiatives Program. Supported in Calgary by Mix 106.6.

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# Dreamspeakers Festival arrives!

The 4th Annual Dreamspeakers Festival is here! The festival will run from May 31 - June 4, 1995 in Edmonton. This Aboriginal film, art, culture and performing arts festival is truly living up to its international status. All the way from New Zealand is top Maori recording artists, Emma Paki and Maree Sheehan from South America is Yinka Nan with traditional Andes music. Also joining the festival will be interna-

tional star Buffy Sainte-Marie, hailing from Hawaii.

The focus of this event is to showcase Aboriginal talent from all over the world and to promote Aboriginal awareness and participation in the arts in all areas from film making, arts, crafts, drama, story telling, writing and the performing arts. This year the festival has been segmented into two components with the focus on film from May 31 - June 2 at Lister Hall, University of Alberta campus and a performing and visual arts component commencing June 3 and 4 at the huge Buttermere on the U of A campus.

The film segment will kick off the festival with film/video workshops that will attract delegates from all over the world. The first day begins with **Video Production: Introduction to Technical Matters**. With the recent surge in mainstream film/drama to bring stories of Aboriginal people to the big screen there is great need to introduce the basics of video production to the younger generation and to any prospective film makers and videographers. The intention of this workshop is to stimulate the youth and interested Aboriginal people to work within this industry. The second workshop is **Let's get Serious on Series** and this workshop will be conducted by a panel consisting of **North of 80** writer Jordan Wheeler, producer John Dent-Cox and director Giff Cardinal. An exciting new workshop is the **High Tech in Video** segment which will be facilitated by Buffy Sainte-Marie showing the advantages of using computers in video production. Delegates will also be shown a demonstration of the newest in digital off-line editing, the AVID system. Dreamspeakers Festival has chosen to honour well-known actor, Tantoo Cardinal with a retrospective of her work, up to and including her latest film, **Legends of the Fall**. Tantoo will be present to engage the audience in open dialogue about her experiences as a leading Aboriginal actress within the Hollywood film industry in this workshop entitled **Retrospect: Tantoo Cardinal**.

During the film segment on May 31 - June 4, films will be shown at the Princess Theatre, 10337 - 82 Avenue, Edmonton, each night at 7:00 p.m. Here the best films and videos from Indigenous film makers from all over the world will be screened for the public.

One of the festival highlights is the Dreamspeakers Festival Annual Banquet and Dance being held at the Edmonton Convention Centre. Our keynote speaker is John Kim Bell, founder of the Canadian Native Arts Foundation and the National Aboriginal Achievement Awards. He is also known as the first North American Aboriginal symphony conductor. The



evening's festivities will include the presentation of the Alanis Obomsawin Award to a leading Aboriginal film maker and the honouring of this year's retrospective individual, Tantoo Cardinal. Buffy Sainte-Marie will be Master of Ceremonies and the entertainment will be provided by the cool country pride of Manitoba, The Younger Brothers.

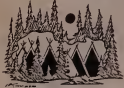
The biggest draw to the festival will undoubtedly be the performing arts being held in the Buttermere, U of A campus. Here is where all the excitement and action to the Dreamspeakers Festival comes to a feverish pitch. Beginning with the opening ceremonies at noon and running until midnight each day on June 3 and 4, festival revellers will partake in the best the world has to offer for Aboriginal talent. Buddy Big Mountain, American Indian Puppeteer will be performing for the kids, Full-Blooded a hip-hop rap group for the young at heart and Red Thunder, Internationally acclaimed Native Theatre Dance Troupe is just the beginning. The world champion hoop dancer, Quentin Pipestem will demonstrate his expertise, the Aklavik Inuit Dance Troupe will be here to entertain from the Territories. The Yukon's own Jerry Alfred and the Medicine Bear will entertain the crowds with his own special style and Brian Etwood will get us all two-stepping. There will be huge arts and crafts display and traditional food provided by the Dreamspeakers Festival's own Kokum's Kitchen. The festival will wrap up Sunday evening with a Rounddance for all to come and enjoy!

The Dreamspeakers Festival is owned and operated by with and for Aboriginal people. You are invited to come down to meet with brothers and sisters from all over the world. Festival producer, Sharon Shirt, states "The winds of change have arrived, bringing with it the best line-up yet." For more information or to volunteer call, (403) 429-3456.

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# Boutique opens in Stony Plain

by Dale Stelter

On April 1, Country Ways 4 You, a 100 percent Native-owned arts and crafts and gift boutique, opened its doors in Stony Plain. However, the hospitality on opening day certainly had nothing to do with April Fool's Day. There was a table of bannock, doughnuts, cookies and coffee for customers, who could also sign a large piece of leather hide that served — and still serves — as a guest register.

Inside the store, customers looked at a wide variety of Native arts and crafts, plus a selection of small antiques and giftware.

Country Ways 4 You is owned by Karen Shone, who is originally from the Saddle Lake First Nation, and now lives with her husband Glenn in the Stony Plain area. One of her specific objectives

is to promote Alberta Native artists and artisans, especially local ones from places such as the Paul, Enoch, Alexis, and Alexander First Nations, and from Edmonton.

Another cornerstone of the store's philosophy is to help teach non-Native people about Native culture. As Karen explains, people may feel threatened by what they don't understand, and for non-Native people to learn

about Native culture may help bridge the gap between the two cultures. Thus, in addition to the Native arts and crafts featured in the store, there is free hand-out material available.

Just a sampling of the arts and crafts would include paintings and prints, dream catchers, ceramics, mandalas, shields, clothing (including T-shirts as well as custom-made clothing), jewellery (including some turquoise jewellery), hand-made dolls, Metis sashes, Metis musical implements (such as spoons and animal bones), birch baskets, and greeting cards.

While the emphasis is on local artists and artisans, wares from other areas of Canada and North America are featured, and Karen Shone is hoping to expand her stock to include such things as Inuit art.

During a visit to Country Ways 4 You, customers are also treated to a variety of Aboriginal music on cassette tapes, ranging from pow wow music to Metis jiggling music. The atmosphere in the store is well summed up by the banner that says "Tawow" — "Welcome", in Cree — and was made by Edmonton-based artist and clothing designer Kathy Shirt, who called Country Ways 4 You "the smallest place with the warmest welcome."

That welcome was extended to a lot of customers during the first week of business, and the second Saturday of operation the coffee and bannock were out again for customers. Along with the purchases of Native arts and crafts, there have been sales from the small antiques offered, such as chinaware and vases and bottles, and the giftware, which includes things like baskets, dried floral arrangements, and collector's prints.

Staff working at Country Ways 4 You includes Karen Shone, who during the week is employed full-time by Native Counselling Services of Alberta as a court worker, Karen's sister Barb, and Karen's nieces. Store hours are 9:00 to 6:00 Monday to Saturday, except for Thursday, when the hours are extended to 8:00; the hours on Sunday are from 11:00 to 4:00.

Country Ways 4 You is located at #101, 4995 - 53 Avenue in Stony Plain, and is easy to find. The main route into Stony Plain is 48th Street, so stay on it till 53rd Avenue, turn right and nearly two blocks later you're at the building, located on the right, in which Country Ways 4 You is found. The phone number is 963-5874.

## Message Continued from page 36

has not only discouraged people (who dwell in Sacred Life) from seeking a Spiritual significance with their lives — it has also hidden away the true Mystery of our Presence with our Planet-Mother.

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Hyemeyohsts and Swan Storm, who live in California, have spoken a number of times in Canada, and will be doing so again in the near future. For example, on May 26, they will be conducting a pre-conference workshop for a conference being held in Vancouver by the Canadian Holistic Nurses Association. The topic of the workshop will be "Meeting Our Earth", and the Storms will be speaking about the Medicine Wheels, and the need to reconnect with the earth. For further information on the workshop, you can contact Christina Beaudoin at (604) 925-5059 or 986-4176.

The Storms will also be speaking in Toronto on September 29, October 1, and October 2, and the topic will again be "Meeting Our Earth." For further information, you can contact Barbara Brachi at (416) 203-2635.

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